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OCTOBER 1936

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Foreword

Both picture and color of this issue are appropriate to the month of harvests and gorgeous foliage.

Articles on Africa and the American Negro are continued in this number; more will follow in later issues.

There are more tributes, also, to Dr. Barton, this time from Congregational colleagues other than those connected with the American Board.

The Indians are represented by Miss Dabb formerly of the Santee Normal School and now in charge of the Indian work of the Y.W.C.A. and Rev. Harold W. Case of Elbowoods, North Dakota.

Rev. E. Merle Adams writes of his parish in Norfolk, Nebraska; Rev. Fred G. Wangelin of his in Grandin, Missouri. John Hoverinen writes from Milwaukee. Mr. Root is pastor of the Peoples' Church, Sanford, Florida.

Mr. Riggs is President of Anatolia College in Saloniki, Greece. Miss Rounds is teaching under the American Board in Sachikela, West Africa. Mrs. Lewis Kerl is President of the Blue Valley Association of the Nebraska Fellowship of Congregational Women. Miss Orton is Secretary of elementary work in Missionary Education.

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Continuing the *American Missionary* and the
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OUR theme is Harvests—past, future AND present.

What Shall the

No Christian need apologize for the missionary enterprise of the Church. Its harvests have been great and real. In spite of mistakes and crudities, it has made an enormous contribution to the progress of the human race. We can well feel grateful for even a humble part in it.

No movement has gone deeper into life, built more enduring foundations for society, or done more to create constructive forces for world unity. None has shown better adaptability to the conditions of the era now passing or exhibited more remarkable vitality for the future.

As Professor Latourette says in his latest book, *Missions Tomorrow*,* the enterprise has been "one of the most amazing features of an amazing age . . . the most notable outpouring of life, in the main unselfish, in the service of alien peoples, which the world has ever seen."

And has there been any movement of any kind —political, social or religious—which has been supported by the voluntary gifts of so many individuals scattered in so many different lands?

MISSIONS WILL GO ON REAPING

But—what of the future? Will the Christian missionary enterprise make an equally large contribution to the era that is opening?

It should. It is essentially a movement born and bred in Christ. It is an instrument of God. It expresses the heart of the Church at its best. And it has an undying gospel peculiarly suited to all men and conditions of men—and for all times.

Humans everywhere are going to continue to weep and grow weary, get lonely, despairing, depraved. They are to know anger and hate, fear and defeat. They are to think and live selfishly, fighting and exploiting one another, making of earth a hell of unhappiness.

Communists and Fascists, National-Socialists and The Popular Front will in the days ahead struggle for the mastery. Such social forces will be let loose as will threaten to destroy all that has been won through the centuries. Is there, can there be any more certain call for God's Gospel, for God's Love and Power, than that which the human race is bound to utter in its desperate need?

And Missions will go on garnering because the evils of today and tomorrow are world wide and must be overcome on a world-wide front. "To seek to combat them in only one section is to court disaster. Our western experience with excessive nationalism, with high tariffs which throttle trade, with war, with industry, with such a traffic as that in opium and in arms, has taught us that wise strategy demands," to quote Dr. Latourette, "that the Christian forces be strengthened in those lands where they are now weak, so that the battle against wrong and injustice may be pressed with vigor in all nations wherever wrong and injustice appear."

Yes, the New Day will have a place, and a large place, for Christian Missions. Good harvests are in store. We can count on this truth as certainly as God is Love and His Field is the World.

LABORERS STILL CALLED FOR

And why not? Take the foreign end of the enterprise. All kinds of religious and social specialists from the West are requested and will continue to be requested by the "younger churches" to help meet the universal world culture with its strange, overwhelming problems.

Men and women with generations of Christian tradition and training behind them are called for to help by counsel and life to overcome the demoralizing movie and radio; to remove degrading poverty due to industrial exploitation; to meet the moral and material needs of vast rural populations, underprivileged, inert, yet capable of the more abundant life; to lessen that nationalism which feeds upon fears and false hopes and finds its fullest expression only in wars of conquest; to save from destructive racial conflicts and the like; to help develop leaders of integrity, character, loyalty and love for the times; to bring Christianity to the core of this new culture.

*Harper & Bros., N. Y. See Book Chat.

Harvest Be?

There is and will be great need for experimentation by world Christians in enterprises which will at once point the way to possible solutions and serve to inspire other efforts. And particularly will this be true in lands where some of the problems are unusually acute and where Christian groups are small and comparatively weak. This reaping business is going on.

ONE PARTICULAR LINE OF GLEANING

Take, for example, the effect of developing in the younger churches a sense of world fellowship. Granted that the "primary object of the missionary enterprise is to strengthen the ongoing Christian communities in the lands of the younger churches," what better ideal can we have than to give the nationals a feeling that they are not struggling alone, but are backed and cheered by their Christian brethren throughout the world?

We are entering a day of rising nationalism which demands that all groups within the borders of a given state be subordinated to the Government and conform to national culture. The native Church in yielding to this can easily become predominantly national and in effect make of God a tribal deity. Here the missionary internationalist has a place of transcendant importance. Here he—and we—shall reap abundantly.

We shall help make it clear that Christianity is supra-national; that part of its distinctiveness lies in a fellowship of Christians of all ages and climes; and that the Church Universal is one of the great realities of the New Day. There will be a drawing together of the many now widely separated Christian groups of whatever sect and in all lands into one community in which each shall be conscious of its membership in a great world Fellowship with common principles and purposes. We can well take heart when in faith we view the Harvests of the Kingdom in the field of World Brotherhood.

But right now we must focus on this Fall's harvest. What shall it be?

Shall we see a return to enthusiastic extension work for the Kingdom at home and abroad? Shall our intensive work for better quality of output show desired results?

WHAT OF THIS FALL'S FRUITAGE?

And what about our Giving? Will the upward swing of business mean more money for Missions than last year? Will there be such a garnering in of funds as will re-create the morale of our missionaries and make ourselves feel again the joy of progress?

It is true that our Mission Board Treasurers cannot yet report any lessening of the drought tendencies of the past seven years. The harvest of apportionment gifts is far from being plenteous; in fact, it is so low that it threatens the work with real famine. The seriousness of the situation cannot be overstated.

Yet hopes for an improved harvest of giving are persistent. In the nation as a whole the business outlook seems much more hopeful. National income for 1936 is forecast by authorities as tens of billions above that of 1932. Not a few firms report the largest intake of their history. Salaries are being restored and other indubitable signs of returning prosperity are to be noted.

Expert advice by promotional firms is being given to independent benevolent groups that now is the time for launching large campaigns for funds. Why, then, should this not apply to the churches of our Fellowship in their great missionary, educational and social enterprise?

Moreover, as a Congregational-Christian community we are better organized for a larger financial harvest this year than last. The great Mt. Holyoke decisions revealed a solidarity in purpose and effort hitherto unknown. The states as well as the boards are together as never before in this project of pushing "Benevolence." Surely this spells something more than disappointments and defeat.

Mr. Outerbridge, our new leader in united promotion, gives this challenging call:

"Our Church has issued the call for an immediate increase in our giving in 1936 and 1937 of a total of $600,000 more than in 1934 and 1935.

"The first step is an increase of $200,000 before December 31, 1936, over our giving in 1935.

"Will you help us to press **onward** and **upward?**"

"Thou Shalt Love Thy Neighbour as Thyself"

By Rev. Leonard M. Outerbridge, Executive Secretary of Promotion

DURING the ten years 1921 to 1930 our Congregational Churches raised an average of $19,894,130 annually for Home Expenses. During this same period the average annual contributions to the work of the State Conferences, the Home Boards and the American Board, through the apportionment was $3,052,537. This sum remained steady and constant until 1931. Our Home and Foreign Missionary program was planned with this annual support as its bulwark. This work is administered by Boards and Committees elected by our General Council and annual Conferences.

ONE REMARKABLE EVIDENCE OF LOYALTY

Everyone familiar with the economic difficulties of recent years is impressed with the fact that our Congregational and Christian Churches have held the support of their local church work up to 68.1% of the ten year average preceding 1931. This is a remarkable evidence of religious faith and loyalty. In 1935 our churches began to lead the way back to a more adequate support of the church by raising $13,643,811 for local expenses, which was $338,551 more than in 1934.

But during this same period our support of our missionary program has dropped not just 31.9% as is the record in home expenses, but 51.25%! Our apportionment contributions for Missions in 1935 were only $1,488,161 compared with $3,052,537 annual average for ten years 1921–1930.

Our State Conferences, the Home Boards and the American Board were fully aware of the seriousness of the economic crises in the past six years and budgets have been reduced accordingly, but our Missionaries and the administrative Conferences and Boards naturally expected that they would receive a comparable share of the reduced income of the Churches. Did they? Do the members of our Churches realize what has happened?

Out of every one hundred dollars of income available for the total work of our churches from 1921 to 1930, 13.3% was expended on Missions through the apportionment and 86.7% was used for operation and maintenance of the local church. This is an average figure. Many churches gave a much larger proportion to missions. Some gave nothing.

A SUGGESTIVE PICTURE

With the reduction in total income our churches failed to maintain this average ratio of giving and each year since 1931 has successively witnessed a smaller proportion of a smaller income being set apart for Missions. In 1935 only 9.81% of the smaller income of our churches was given to Missions through the apportionment. The Missionary enterprise took its birth from the very heart of our church life. Our Missionaries have been cradled in the family of the church and have gone forth to the crossroads of the world for us. It is inconceivable that we should have thoughtlessly given them a smaller share in the hour of difficulty.

Let us examine this picture more closely. During 1921 to 1930 out of every one hundred dollars available for the work of the church, we spent $13.30 for Missions and $86.70 for Home Expenses. In 1935 we did not have $100 but relatively only $65.94 with which to do the work formerly made possible by $100. If we had given 13.3% of this $65.94 to Missions it would have been fair, but we did not do that. Instead we gave only 9.81% of our smaller income or only $6.49 which was less than half of what our missionaries formerly had.

Moreover in the case of foreign missionaries this smaller number of dollars were dollars worth only 59.1% of their former gold exchange value. Out of the $65.94 available for the work of our churches we kept for Home Expenses $59.45 in 1935 compared with $86.70 out of $100 in 1921–1930. Compared with the available income of 1930, our churches had 68.1% for use in 1935, while our missionaries had allocated to them only 48.75%. In other words with our reduced income we cut our own share not quite one third, and cut missions more than one half!

In 1935 if 13.3% of the total available income of our Congregational and Christian Churches had been given to the apportionment, it would have meant an additional $524,391. This money was urgently needed by our missionary societies. The income under an average of 9.81% only produced $1,488,161 which fell far short of meeting the minimum needs of the missionary work of the church.

RESTORING THE SHARE

Our national income this year is expected to reach sixty billion dollars as compared with thirty-nine billion in 1932. The devotion and loyalty of the members of our Churches will express itself in gifts of gratitude for the work of the Church. Let us restore the fair share of these gifts to the Missionary work of our Church.

The call has been issued for a definite advance in our giving to meet the serious emergency in our missionary fields. The goal adopted is $600,000 increase during 1936 and 1937 as compared with the two years 1934 and 1935. This can be attained in two ways. One is to add together the giving in your church for 1934 and 1935, add 22% to the total and accept this new figure as your combined goal for 1936 and 1937, aiming to raise one half of it by December 31, 1936.

The second plan is to restore the ratio of 13.3% and give the full accepted share to missions. Many of our leading churches give very much more than this and none of us should give less.

The offices of the Missions Council in New York, Boston, and Chicago will give every assistance in suggested plans and literature for educational programs in all activities of your church life, materials for conducting a special ingathering of extra gifts in connection with the fall Thanksgiving service, and literature for use in a more effective Every Member Canvass this fall.

Thought Provoking Figures

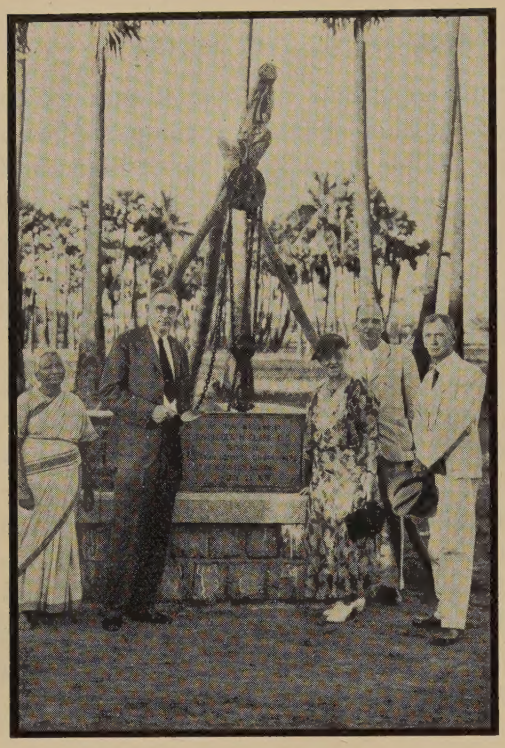
In the period 1921–1930, out of each $100 of available income of our churches $86.70 was kept for local church expenses and $13.30 was given to Missions.

In 1935, out of each $100 of available income of our churches $90.19 was kept for local expenses and $9.81 given to Missions under the Apportionment.

This alone involved a loss of $524,391 to the Apportionment giving in 1935.

Restoring the average ratio of our giving to Missions to 13.3% will increase the Apportionment income by more than $500,000.

Our biennium goal for 1936–1937 is the first step in this effort.



Dr. Clark lays the cornerstone of the Orlinda Childs Pierce Memorial School, Madura. Miss Elizabeth, oldest Capron Hall graduate, Dr. Clark, Mrs. Clark, Mr. Lawson, Mr. Wallace.

Welcomes at Manamadura (right), by English church, Dornakal, at Rahuri (middle left and right), by inquirers, Satara (below).

The Christian Movement in the Orient Today

By Alden Hyde Clark

I

ONE who revisits the Orient after an absence of some years cannot fail to be struck by the radical changes that are taking place in every part of its life. Its eyes are no longer on its great past, but on the unknown future.

Turkey, Syria, India, the Philippines, China, Japan differ very greatly from each other, but a six months' trip impressed me with at least three significant elements they seem to have in common.

ADOPTING WESTERN PATTERNS

They are adopting the patterns of western civilization with a speed that is startling.

Turkey is consciously bending her energies to the task of becoming part of the western world. I saw nowhere a more up-to-date factory than a great new one just built in Kayseri, the first of twelve planned by the Turkish government to furnish her people with their own textiles from their own cotton crop.

Indian villagers used to live their lives in hamlets having little intercourse with the outside world. Now simple motor buses are taking the place of the bullock cart and bringing the city near to them. This is naturally making great changes both in their economic life and in their outlook.

I climbed a mountain trail to a little village in a far-off corner of the Philippine Islands where live the so-called "pagan" Bogobos who have resisted the influence of Spanish civilization for hundreds of years. I was met by a dato (chief) in embroidered and beaded costume, wearing proudly his sword and around his head the red band which meant that he had "got his man"—a perfect example of the older day.

But around him were the school children of the village. As I went through their attractive school I noted that its materials, methods, and curriculum were almost exactly such as would be found in an American school. These children are becoming a part of the modern world.

The Orient is accepting industrial and educational methods from the West. It is adopting as readily its intellectual patterns.

Talk, as I had the privilege of doing, with alert young political leaders in different lands, and you would see that many of them are thinking in terms of the totalitarian state or of modern secularism or Russian communism, just as their brothers in the West are doing.

"We are adrift and we don't know where we are going," said one of them to me.

The one thing about which they are sure is that they are being swept from their old separate moorings and are becoming an integral part of the modern world.

RECEDING WESTERN IMPERIALISM

A second striking fact about the Orient today is that it is rapidly freeing itself from western imperialistic control.

Turkey has thrown off the hated capitulations and is consolidating her national life. The new Indian constitution whatever its weaknesses gives India very greatly increased control of her own life. The Philippine Islands are in their first year as a Commonwealth under their own government, and are working toward complete independence. In the Far East it is not so much a problem of western imperialism as of growing eastern imperialism.

Modern missions arose alongside of western imperialism. Often they corrected its abuses, but they have almost inevitably accepted privileges due to their western origin and have not been entirely free from imperialistic spirit. Recently missions have become increasingly alert to the dangers of this connection, but they have not been able wholly to escape from it.

Now over large parts of the Orient there is little or nothing left of western imperialism. Missions are rapidly being freed from this embarrassing connection and are entering a new era.

This will probably mean some inconveniences and losses, but far greater gains, for it will mean that Christianity, unhelped and unhampered by its connection with imperialism, will increasingly depend upon its own inherent appeal to the hearts and minds of men.

A NEW TOLERANCE

The third common element with which I was greatly struck was the fact that there is abroad throughout the Orient a new open-mindedness to the Christian appeal.

Undoubtedly both of the movements that I have already mentioned contribute toward this open-mindedness. The old moral sanctions are largely gone and thoughtful leaders realize that new ones must take their place. A Christ unhampered by connection with western imperialism makes a strong appeal to the Oriental heart.

I do not think that this means necessarily that people are ready to become Christian. Today we are facing new rivals as well as new open-mindedness, and one of the most insistent of these seems to be the spirit of secularism. I was surprised to find how many of the leaders of the social movements of India, land of religion, seemed to be indifferent to any or all religion.

Yet even among these leaders there is a wistful questioning whether Christ may not have the deeper solution of their problems.

One interesting illustration of this new open-mindedness was an invitation recently sent to Mr. Dattupant N. Tilak, son of the great poet Narayan V. Tilak, to come to a Ganpati festival and there speak about the life of Christ.

At first Tilak declined this invitation on the ground that his presence to speak on such a topic at a Hindu festival would be likely to cause a riot, but the leaders assured him of a real welcome, and he went. That crowd gathered at a Hindu religious celebration gave him an eager hearing while for two hours he portrayed the figure of the historic Jesus.

II

What has Christianity to offer this changing world? In these critical depression years how is the Christian movement in the Orient standing the terrible tests that are coming to it? In the light of the present what should be our attitude for the future? These are questions that I was asking on this trip. I can only hint at some of the answers that I received.

CHRISTIANITY HAS SPECIAL GIFTS FOR THE ORIENT TODAY

In the first place, I came back with the conviction strengthened that the Christian movement has vitally important potential gifts for each of these lands.

We can consider only one of these gifts: that to the great movement among the depressed classes in India. The dramatic announcement last October by their accepted political representative, Dr. Bhimrao R. Ambedkar, that he had decided to advise the entire seventy million of the different castes making up this group to leave Hinduism and seek another religion in the near future profoundly stirred India. His decision was immediately endorsed by other depressed class leaders.

Hindus saw that such a move, if accomplished, would shake the entire Hindu system, and offered him all sorts of concessions if he would change his mind. But he has made it clear that his determination is fixed and a meeting of representatives from different parts of India has voted to endorse his stand. The decision seems irrevocable.

Mohammedans have sought to capture this movement and have pointed to the democracy of Islam. But apparently leaders of the depressed classes are not greatly drawn by this appeal.

Over three million of outcaste origin have already become Christian, and many of their fellow-castemen are now, under the stimulus of the new movement, turning to the Christian Church. Dr. Ambedkar himself has made a careful study of the Gospels, and is greatly impressed by the fact that Jesus was the friend of the oppressed. Clearly, vital Christianity has a gospel for these most oppressed people in the world.

But the problem of dealing with a mass movement of millions is staggering, even though only a small part of the seventy million are likely to turn to Christianity in a single year. Their motives are mixed. The Church is young and weak. Two things are evident: we must pool all our resources of wisdom and strength; and we of the West must be ready to help the Christian Movement in India as it appeals to us for coöperation in meeting this crisis.

THE CHRISTIAN MOVEMENT IN THE DEPRESSION

I found Oriental Christianity meeting the hard test of these years. There have been tragic losses due to the withdrawal of missionary men and money. In some cases morale has been shaken. These comparatively new Christians are tempted to ask whether Christianity is a spent force in the world, and agitators in every land are not slow to assert that it is.

In spite of all such downward pulls, I found the churches growing in numbers and power. They have come to realize as never before that Christianity is their own. They have assumed new responsibilities, often in a spirit of self-sacrifice which is an inspiration.

There has been great loss through the closing of valuable institutions, though the native community has continued many of them in daring faith. The new necessity of insistence on large fees in hospitals and schools involves real losses, but in the main, mission institutions are doing a better and a larger work than five years ago.

The first stage of the missionary enterprise was that in which the missionary was all-important; in the second, the National was a large subsidiary part; in the third, the missionaries and the National Christian com-

munities are working on terms of complete equality and the indigenous church is taking the major part. It is fair to say that as a result of the years of the depression missions have fully entered the third stage.

I came back from my trip through the Orient confident that the Christian movement in these lands will go on, whatever we may do or fail to do. I am equally confident that without our continued help there will be further tragic losses and the churches will be inadequate to meet their present needs or the challenging opportunities the Orient now offers them.

NEW WAYS TO MEET NEW NEEDS

I found that the Christian movement was expressing itself in new ways to meet new situations. Although in some places the churches have been compelled by the decrease in missionaries and missionary money to mark time, in many others they are developing new approaches.

This is particularly true in regard to the rural movements in every one of these lands. The pastors in our pioneer churches in the Philippines regard it as part of their essential duty to help their people get better seed and better stock and to learn better methods for the development of every feature of their lives.

Such creative new movements as that of Frank Laubach of the Philippines in adult education, of George Shepherd of China in all-round rural rehabilitation, and of Lillian Picken of India for the health and welfare of women are expressions of the vitality and adaptability of the Christian movement even in these depression years.

DYNAMIC CHRISTIAN PERSONALITIES THE SECRET OF ADVANCE

I have been inspired by contact with great Christian personalities in each mission field. The power of Christ can take folk of as different background as Kagawa of Japan and Samuel Azariah of India and make each of them great creative Christian leaders fitted to inspire easterner and westerner alike.

And it is not only the Kagawas and the Azariahs who are doing this; it is also many a village pastor and layman whose life has been transfigured and who is the leaven of his entire community. Wherever I found such personalities there the Christian movement was triumphantly meeting the challenge of the depression and playing an increasing part in the progress of the land.

I came back with a new conviction that the outstanding need of our time is the development in every country and community of Christ-filled personalities like Kagawa.

Yes, the Christian movement in the Orient is rising to meet the insistent demands of the day. But it is small, and the demands are overwhelmingly great. This is why on every field they appeal to us for our generous coöperation.

What we of the West need is a new vision of a Christian world, Christian in every phase of its life and every portion of its area. And what we need even more is a faith strong enough to look squarely in the face of the seemingly impossible demands of our present-day life and assert with joyous certainty: "In the power of God and in the spirit of Christ we will make over the world."

The Negro Sees and Sings and Sows

Benjamin Banneker, a Negro astronomer and philosopher, was born in Maryland in 1731, and in 1770 he made a clock which struck the hours—the first clock constructed in America. Banneker became able to predit eclipses. He prepared an almanac annually which met the approbation of distinguished astronomers in America. His work was commended by Thomas Jefferson and he was invited to assist Jefferson and the other commissioners sent to lay out the lines of the District of Columbia.

Phillis Wheatley became a poet of such note as to attract the attention of George Washington who commended her "poetic talents" and "elegant lines." In 1773 Phillis Wheatley visited England, where she was received at court and read her poems before members of the royal family. Her poems were published the same year, with an introduction by the governor of Massachusetts. She was the first of many American Negro poets.

Tuskegee Institute is probably better known to the outside world than any other educational institution in America. It has 120 buildings, 2,000 acres of land, a faculty of 200, a student body of 2,000 and a yearly budget of half a million dollars. It was founded and developed by Booker T. Washington, a nameless Negro boy, who started the school without a dollar of capital. It was managed and staffed entirely by Negroes. Prof. George Carver, of Tuskegee Institute, is perhaps the best known agricultural chemist in America and has developed hundreds of products that promise untold value to the South and the nation.

"The Remaking of Man in Africa" or Essential Evangelism

By Fred Field Goodsell

I DELIBERATELY borrow the phrase "The Remaking of Man in Africa" from the title of a book written a few years ago by Dr. J. H. Oldham and Miss B. D. Gibson. I know of no better brief expression to indicate what I mean by essential evangelism. Assuredly the central thought applies to any and every land. "If *any* man is in Christ Jesus he is a new creature."

Dr. Oldham and Miss Gibson hit upon the phrase after long studies of the people of Africa on the one hand, and after intensive thinking as to the creative function of the Christian gospel on the other.

I suggest that the "remaking of man in America" is precisely as expressive of the objective of the Christian Church in our own beloved land. Man everywhere must be remade, individually and collectively, if he is to reflect the spirit and purpose of his Creator.

By essential evangelism I do not mean what is ordinarily understood by proselytism. That word connotes unfairness, craftiness, unscrupulousness at some point in the process of bringing a person from one religious allegiance to another. Nothing is more contemptible and superficial. Nothing could be more futile in the world today.

By essential evangelism I mean *releasing at the points of need those spiritual influences which result in moral and spiritual rebirth*, the remaking of personality after the mind and heart of Jesus Christ. Probably the term conversion, though much abused, is the best single word to indicate what legitimately is the objective of every true missionary and minister of Christ at home and abroad.

ILLUSTRATING MY MEANING

I wish to illustrate what I mean by essential evangelism by a few remarks growing out of recent contact with people in Africa, blacks even more than whites.

Let me take you to a remote spot in Southern Natal among the Zulus. One hundred and one years ago Christ began to tread the footpaths of Zululand as American Board missionaries first entered that area. Zululand is as far south of the equator in Africa as Egypt is north.

The ancestors of the Zulu, Simon, son of Shayingoma, a hundred years ago were crude savages. Native customs, reflecting at once the experience of the race in its passion for self-preservation and the disregard for human welfare born of ignorance and hate and greed, were untempered by any civilized restraints. The rule of the chiefs, big and little, was very hard.

I met Shayingoma, the oldest son of the mighty chief who once ruled in that area. One of ten sons, he is now a very old and pathetic figure. I also met Simon. The contrast between father and son dumbfounded me.

The older man had never responded personally to the ideals of the schools and churches and clinics which naturally resulted from the efforts of our missionaries. The younger man is in the glory of young manhood, clean, clear-eyed, well schooled, responsive to the call of Christ, eager to serve his people. He represents in his person, his attitudes and his service the results of essential evangelism. His like are increasing among the virile Zulus.

I am thrilled every time I think of the nine young Bantu men who have joined their elders in the Christian ministry after completing their training at Amanzimtoti Institute. Surely if any man or any nation is in Christ Jesus there is *a new creation!*

THE HEART OF THE THING

I have just been reviewing the copy of the official permission for the organization of the "Christian Evangelical Association of Worship, Education, and Mutual Help" in a certain area in Africa. For over fifty years the effort has been made in that area to obtain governmental permission for Christian group worship according to evangelical ideals. Only after what seemed endless, needless delays has this been granted. The missionary who placed this document in my hands told a story of heroic perseverance. At once there was great rejoicing and a sudden access of those seeking to ally themselves actively with the new body.

But this is the mere shell of the story. The heart of it is the lives of young Bantu men who have seen a great light, who have turned their backs upon the degrading customs and terrifying spirit-world of their people and have risked all and who have stood through thick and thin to bring a new conception of human life and God's part in it to their kindred.

The life of one of these young men whom I met and with whom I had a long visit, reveals consistent growth in an understanding of Christ and human life that is not so much intellectual as vital. Here is what "faith" in the Christian sense is: a dynamic power to

transform life and hold one's will true to Christ's standards of thought and action.

Evangelism is the effort to enlist the whole personality—mind, heart and will—in complete, patient and continuous commitment to the unselfish Christ.

It is well nigh impossible for most Americans to appreciate either the need of Africans or the nature of the processes involved in the remaking of man in Africa. Our lives are lived for the most part in freedom, luxury and enlightenment compared with the average African. The little we are willing to do goes far in Africa, but even so, falls far short of sheer human need and of the utter unselfishness of our Lord.

In another area which I visited, I was fascinated by the conception of the church which lay in the minds of the missionaries and native pastors. We talk about "indigenous churches" and often think we have gone a long way in establishing such.

THE SECRET OF GROWTH

I find the secret of the indigenous church not in the greater or lesser amount of money which it receives temporarily toward the support of its pastors and teachers, but in the attitudes of its people generally toward the things for which the Christian Church at its best has consistently stood.

Imagine my delight and even surprise when I listened to these sentences from the statement of a group of responsible Bantu laymen in one community deep in the heart of an African province:

"We are discovering those that are genuinely interested in the advance of the Good News, and not merely advantage-takers of a great movement, and afterwards excuse-makers when called upon to make some sacrifice. . . . .

"Those of us who are in positions of leadership or advantage must also realize that if we are ahead of the group because some funds or powers outside ourselves made us thus, and not because of our deeper consecration, harder work and better use of learning, we can never become the understanding leaders who will inspire the people to conquer their difficulties."

DAYS OF REMAKING

An alert Christian world citizen today cannot possibly escape the fact that one of the major problems of the present century in the field of human relations centers in the contact of western civilization with the peoples of Africa.

The African is being remade. Forces of evil as well as of good are at work on him. What will he become? His spiritual future is at stake. The trend of events in politics, economics, and recreation threatens his soul. He is beginning to rub his eyes in the effort to discover whether he has any real friends. He is learning to discriminate between those who seek him sincerely and those who seek him and his home for exploitation. Increasingly throughout the next century he will strive to become master in his own country. In the impending conflict the best gift the West can make is Christ. Nothing short of mutual understanding and creative goodwill as exemplified in the normal Christian community can save Africa and the world from catastrophic upheavals.

Mabel Shaw in her wonderful book *God's Candlelights* shows most beautifully and effectively what Christ can do for the primitive African. The book is the distilled story of the author's experiences in close contact over many years with people in Northern Rhodesia. I wish that book (obtainable from the Pilgrim Press, 14 Beacon Street, Boston, for one dollar) might be read by thousands and thousands in America.

CHRIST THE HOPE

The choice incident with which Miss Shaw closes her book illustrates at once the simplicity of the African and the hope of the world—Christ remaking man:

There had been a lot of lying, and Ana had been in the thick of it.

"Don't you ever want to tell a lie?" She looked at me searchingly.

"Yes—I suppose I do at times."

"There you are," said the child with a quick eager movement of her body. "And God started long ago on you, so many years ago that we cannot count them. And He has only just started on us. . . . Don't mind it so much," she said earnestly. "God is rather slow, isn't He? It took Him a long time to get you white people ready to come and tell us about Him. I'm sorry I told that lie; I did not understand it, it seemed far worse to me to be found out. I'll remember, really I will." And then with a little engaging smile, "But really you need not mind quite so much. God's got started on us now."

Wanted—in Africa

Wanted at once a young doctor who wishes to make his life and his skill count for the very most possible. Dr. James McCord of Durban, South Africa retires in three or four years; the first class of medical aides comes to his hospital for its year of clinical medicine and surgery in about three years; and the number of beds are to be soon increased. These are three reasons why a new doctor is badly needed in Durban.

New Officers of the American Board

At its annual meeting in South Hadley, Mass., the American Board decided to have three Vice-Presidents instead of two, with the thought that these would represent the East, Mid-West and Far-West sections of the constituency. Owing to the desire of the two former Vice-Presidents to retire, an entirely new group was elected, to take office this month.

VICE-PRESIDENTS

Mrs. Robert L. Bowen, of Los Angeles, President of the Southern California Federation of Congregational Women, was one of a committee of three state presidents who recently worked out the Code for Congregational women's work. She has been strong in program building, possesses peculiar gifts of organization and leadership, and is interested in all mission work of the denomination.

Rev. Edward C. Boynton, pastor of the church in Scarsdale, N. Y., is a son of Dr. Nehemiah Boynton, was graduated from Amherst College in 1907 and from Andover Seminary in 1914, though he was ordained in 1913 and was stated supply in East Milton 1913–1914. Next, he was assistant in First Church, Ann Arbor, Michigan, and was pastor in Adams Square Church, Worcester, Massachusetts, 1916–1922, except for a year as chaplain in the Navy during the War. Before going to Scarsdale he was a pastor in Rutland, Vermont. A sister, Grace, is on the staff of the Yenching College, in Peiping, China.

Miss Elizabeth Hurlbut, for many years a resident of Chicago and Evanston, was a member of the Executive Board of the Woman's Board of the Interior; was Assistant Treasurer for some time, and at the time of the merger was Treasurer. At that time she became a member of the Prudential Committee of the American Board, which office she held until 1934.

Mrs. Franklin H. Warner of Claremont, California, and Professor Arthur E. Holt of Chicago Theological Seminary are the retiring Vice-Presidents.

Mrs. Warner has held the office since the merger in 1927 of the Woman's Board (of which she was President) with the American Board. Her wide and intimate knowledge of Missions, gained in part through extensive travel, her broad administrative experience, her gracious manner of presiding, her strength as a speaker, her enthusiastic following as a missionary leader—all this and more has been of untold help to the cause of Missions.

As she retires from official connection with the Board she carries with her, we are sure, a veritable wealth of gratitude and love lavishly poured out upon her by countless friends and fellows in the work.

It is by no means pleasant to have Dr. Holt released from service as Vice-President. The Board has felt the honor of having him on the staff. It has been helped by his counsel based upon personal studies on the field abroad. It has been particularly happy in his leadership in those social aspects of Christian thought and action which are to have such a large place in the adjustment of Missions in the New Day. No truer friend of the missionary enterprise, as rightly conceived, can be found among the leaders of our Fellowship.

PRUDENTIAL COMMITTEE

New Prudential Committee members are: Rev. Ferdinand Q. Blanchard, D.D., of the Euclid Avenue Church in Cleveland, Chairman of the Administrative Committee of the American Missionary Association; member Board of Associated Charities, Board of Trustees of the Welfare Association of Cleveland; trustee of Fisk University and of the Palmer Memorial Institute; alumnus of Amherst and Yale Divinity School; D.D., Amherst and Oberlin; author.

Rev. George E. Cary of Bradford, Mass., pastor of the church where the American Board was born, has with this election come into his own, for his parents, Dr. and Mrs. Otis Cary, served under the American Board with distinction in Japan. He has been Chairman of the Board of Trustees of the Massachusetts Congregational Conference and Missionary Society.

Mr. William Cate Heath of the staff of the Amoskeag National Bank of Manchester, N. H., Clerk of the First Church, member of the Board of Trustees of the State Conference 1923–1929, 1931– and member of its Executive Committee, has been elected to serve out the unexpired term of Dr. Stearns.

Mr. Chase Kimball is an attorney-at-law in Waterbury, Conn., and one of the leading laymen in the Second Church. He is Vice-President of the Connecticut Branch of the League of Nations Association and is an active member of the State Committee for Social Action, especially interested in the peace question.

Professor Charles A. Kofoid, M.D., of the University of California (A.B. and honorary Sc.D., Oberlin, Sc.D., University of Wales, M.A. and Ph.D., Harvard) has served on the staff of the University of Michigan and of the University of Illinois. He has also served as Visiting Professor of Biology at the Tohoku Imperial University in Japan. He is

a devotee of the missionary cause, and should prove of inestimable service as layman and educator to the missionaries of the American Board through the Prudential Committee.

Mrs. J. Clarence Miller, of Bound Brook, New Jersey, where her husband is pastor of the very church to which her parents, greatly interested in Missions, belonged, "is the instigator of many fine expressions of missionary enthusiasm," to quote Superintendent Mantie Brown. She is Chairman of Missions in the Women's Association of the Middle Atlantic Conference, and has served for several years with our Home Boards in New York.

Mrs. Ellis L. Yatman is a member of the Central Congregational Church of Providence, Chairman of the International Institute Committee of the Providence Y.W.C.A.—also presiding officer of the National Council of the Institute—and Vice-President of the Women's Republican Club. An Alumna of Radcliffe, she received her Doctorate of Philosophy in History from Harvard. Mr. Yatman, a Probate Judge, is grandson of Rev. Thomas Laurie, missionary of the American Board in Mosul, Turkey, and later minister of the Pilgrim Church in Providence.

EXECUTIVE OFFICER

Mrs. William H. Medlicott of Auburndale, Mass., who has been serving since last October as Acting Associate Secretary and Candidate Secretary in the Foreign Department of the American Board, and who has also been assisting the Executive Vice-President, was elected full Secretary at South Hadley. She will remain in the Board Rooms in Boston, having found it necessary to decline the invitation to become Associate Executive Secretary of Promotion under the Missions Council in New York.

Doctor Henry Albert Stimson

"I rejoice in all the American Board is doing. I have read the MISSIONARY HERALD and loved the Board ever since I was a very small boy," wrote Dr. Stimson to the editor not so many months ago.

Stimulated, perhaps, by his friendship with seminary mates who went to the foreign field, Dr. Stimson's continuing interest in missions resulted in a keen study that made him one of the strongest and most understanding of the supporters of the Board. He served it as Recording Secretary for thirty-four years, as Corporate Member-at-large for forty.

He greatly served the Congregational Board of Ministerial Relief, also, assisting in its incorporation fifty years ago, securing the first bequest of $10,000, and becoming successively President of its Directors and of the Trustees of the Annuity Fund.

During his long life of very nearly ninety-four years he was pastor of Plymouth Church, Minneapolis, Union Church, Worcester, Pilgrim Church, St. Louis, Broadway Tabernacle and Manhattan Church, New York.

In each of these pastorates, making himself familiar with the vital problems concerning their welfare, he passed on to the people of his parishes his dynamic conception of the function of the Church in the community, so that a remarkably large proportion of them became engaged in some form of service, and the churches became centers of outreaching activity.

He was a pioneer in promoting methods of systematic giving for Christian work, regarding that second only in importance to the giving of life. In Plymouth Church he was strikingly successful along this line, and Rev. Alden Clark, foreign missionary of that church, found him an ardent supporter of the efforts a decade ago to found the Nagpada Neighborhood House in Bombay.

"Wholly unsolicited by me, he sent me a generous check and with it a note expressing his deep interest. Here was a new and promising venture in Christian friendship, and Dr. Stimson's spirit, in spite of his years, was still so young that he was kindled to enthusiasm by such a venture."

A Yale Master of Arts in 1868 (later, a Yale Doctor of Divinity), an alumnus of Andover Seminary, Dr. Stimson had many points of contact with educational institutions—trustee for forty years of Mt. Holyoke College; trustee of Hartford Seminary; lecturer at Andover, Chicago and Oberlin Seminaries and Yale Divinity School.

"I was born into the New School Presbyterian Church," continues the letter quoted from above, "and had a wide outlook. When I had turned from business, crossed the Plains in the saddle, fought Indians, and had gone as a minister to the Far North, my work was cut out for me." A pioneer indeed! But later a pioneer in work for the Indians.

A life of great and unstinted service to the Kingdom of God in the world has come to an end. Its results are entirely beyond our power to compute.

Camera News

By Dorothy P. Cushing

WHEN THREE WAS NOT A CROWD

"Only a Caesarian birth can save your child," said Dr. Alma L. Cooke of Williams-Porter Hospital, Tehchow, China. Though horrified at such an "unnatural" affair the worried parents finally consented. *Twin* daughters were born. A miracle this seemed to the delighted mother. But, oh, if only one could have been a son! That same morning in the hospital an unwanted baby boy was born. "Give him to me, too!" cried Mrs. Caesarian. So home she went with three babies instead of the anticipated one, to be the talk of the town. This hospital is typical of the fruit of Christian medical work around the world and the nurse, Miss Tien, of the trained Christian nationals who are doctors and nurses.

THE MAN WITH THE HOE

In countries predominantly rural the farmer is the keystone. The American Board is in the vanguard of Christian service through its rural programs. Our missionaries not only teach the villagers better farming methods but train nationals to become agriculturalists. (left) A rising young Indian agriculturalist, now in Government service, shares a bit of toast with "Rosie" the pet deer of Rev. and Mrs. Joseph L. Moulton, Rahuri, India.

(Right) Poverty caused by sickness, sickness caused by ignorance of hygiene and diet, afflicts some 60 per cent of the folks in Visayan and Mindanao provinces, Philippine Islands. Mr. Ambrosio Torres, American-trained, Christian Filipino agriculturalist, is doing remarkable work teaching the farmers crop and seed selection, pest protection, grafting and dozens of other important things. Here he is grafting from a pineapple-orange tree. He is the associate of Rev. Walter C. Tong and Rev. Frank J. Woodward.

HAPPY LANDINGS, GRANDPOP!

Bolting the Party, eh? Dear me, no! This elderly Chinese was riding his donkey when an auto frightened his mount, which promptly pitched the rider onto his venerable head. No, he was unhurt; in fact, enjoyed being the center of attention. Dr. Hugh Vernon White snapped him just as he was looking reproachfully at his donkey. Politically speaking, do coming events cast their shadow before them? These do not look like Roosevelt, Landon, Thomas or Lemke. After November 3 we may all be feeling like Grandpop.

WIDER SERVICE

With 2 spacious, ten-bed wards on each floor this new block of the Willis F. Pierce Memorial Hospital, Madura, India, is bringing happiness to patients and staff alike. Thrills, too, from the first elevator installed in Madura.

This is an interior view of a ward. There are several memorial wards from Americans and Indians. This happens to be the Madura Mills Ward. Others are in memory of Dr. Wilder's father, Dr. Edward B. Wilder, gift of the Second Congregational church, Dorchester; Dr. Frank Van Allen, founder of the hospital, from Class of 1885, Yale University. These interesting pictures were taken by Mr. A. P. Newton, X-Ray Technician.

MORE MINDANAO

Our co-workers in Mindanao, Philippine Islands, and the Clarks. (Rear row) Rev. Frank J. Woodward, Mr. Tataro Macaindig, in charge of press, Dr. Alden H. Clark, Miss Florence Fox, Mrs. Pearl Spencer. (Front) Mrs. Ambrosio Torres, Mrs. Woodward, Mrs. Clark, Miss Quintina Cudanes, Nurse, and Mr. and Mrs. Velez, Visayan evangelists.

Santee Turns a Corner

By Edith M. Dabb

The latest change is from a four-year high school to a program of training and inspiration for adult Indian leaders

A LITTLE over a hundred years ago, Stephen R. Riggs and Dr. T. W. Williamson arrived in Minnesota, which was then the Land of the Dakotas. Since then successive floods of white settlers have compelled the Indians to move to new localities and to adjust themselves to new conditions.

Since its founding in 1870, Santee School has seen many changes. Originally the Dakota and the English tongues were used side by side. Until quite recently the Sunday morning church service was conducted in the Indian language. Dakota never completely disappeared from the school.

The educational policy at Santee has always been flexible. The curriculum has never completely conformed to any educational pattern, no matter how progressive. Diligent search has always been made for methods which could be adapted to Indian use. The aim has ever been to meet the changing needs of the people.

As circumstances altered, new features were added to the school, such as farm work, shop training, homemaking courses. A printing department was set up which published the *Iapi Caye* in Dakota and the *Word Carrier* in English together with Bible lessons and other materials.

During the early years, the emphasis was upon the primary grades, but, as the government and the local communities improved the schools which Indians could attend, this need became less pressing. Later the demand was for high school and even college training. Gradually, Santee dropped the lower grades and became a four-year high school. Courses were adapted to meet the needs of Indian homes, but attention was also given to those who wished to continue their education and enter business, nurses' training, teaching, or regular college work.

As the program broadened, the difficulty of meeting the expense involved became steadily greater. Much was accomplished on a limited budget. Then came "war and pestilence" and later depression, drought, grasshoppers. As crops failed and the securing of outside work became impossible, the Indians no longer had the money with which to pay tuition for their sons and daughters. Declining gifts made the situation even more difficult. Meanwhile, many of the buildings which had rendered long and honorable service at Santee had reached the point where they were fast falling to pieces. The fire hazard involved in the use of these ancient wooden structures was enough to give nightmares to those in authority.

Recently the educational outlook for Indian young people has changed. An increased number of high schools are available, both those conducted by the Indian office and those maintained by the local communities. The need for a boarding high school for Indians maintained from private funds has grown steadily less.

Inevitably the question of Santee's future has arisen. The Dakota Indians still look to it for education and inspiration. Some regard it as a spiritual sanctuary, a symbol of security in a changing world. How is Santee to continue to go forward in the face of present conditions?

Various answers have come to this question, but all have centered about the thought of building the home and community through adult education. There are many who had some training in the days when the lower grades were considered sufficient and who have struggled with the ancient customs and handicaps of life on the reservation without completely losing heart. Sometimes criticized for not doing more but more often merely forgotten in the swift changes which have taken place, these Indians have

Chapel of Community House, Santee

now come into places of leadership and are the present bulwark of the Indian communities. They are eager that their children have opportunities of which they did not dare to dream. They are sympathetic with new ideas, and with the ambitions of their own young people. They are ready to venture on new paths.

This answer raises new questions concerning Santee. What courses of study should be offered for residents and what for non-residents? How many residents can be safely housed in the buildings available? What do the Indian people really want? Who is to take the responsibility of evolving a program conceived in the light of present needs? What are the limitations which the budget will impose?

Some of these questions have been answered, but most of them await future developments.

Rev. E. Phillip Frazier, who for four years has directed our church work among the Dakota Indians, together with his wife and family, has moved to Santee. He has been given the title of "Coördinator of Indian Missions" and the responsibility of developing a new program of which Santee will be the center. He will be assisted by a committee on which there will be several Indian representatives. The faculty and students will coöperate in a variety of enterprises—study courses, community living, social and school work in the rural districts about Santee.

The first students will be a number of Indian ministers and their families who wish to find ways and means of making their churches the social and spiritual centers of their communities. Institutes for various groups will be held at different times during the year.

Throughout the years in which I have been in touch with the Indian young people I have been troubled by the difficulty which they experience in making their adjustment between the non-reservation school and the reservation home. The old expression, "returning to the blanket," and even the practice itself, was the result of the inevitable loneliness involved in such a transition. A place has been needed where they could stop for a few days and prepare themselves for that which lay ahead, perhaps planning with the missionaries ways of improving the church and community life.

One of Santee's summer plans is to hold a conference for Indian young people along such lines. Ultimately some of the white young people with whom the Indians attend school might be invited to these gatherings, but the initiative should come from the Indians.

Such are a few of the hopes and dreams which Mr. and Mrs. Frazier and their fellow workers cherish as they lead Santee along new paths.

Hopes Blasted at Fort Berthold

By Harold W. Case, Missionary to the Indians

This is the seventh year of drought. We did not complain so much the first few years, but now we scan the faces of those about us and wonder how much longer we can keep going without admitting that we are licked. 1934 was the most severe year when we had to sacrifice our stock and everything for that matter. Last year we began to get some young stuff and now 1936 will prove as severe as 1934.

We had such hopes for this year, planning our garden and fields so carefully—and no rain. What little came up, soon wilted. And that which grew a little longer was bitten off by the millions of grasshoppers. Our pastures, wheat, barley, millet, oats, everything which started to show itself above the ground, was gnawed off by these pests.

I used to think that these grasshopper stories were things of the past, but in the last few years I have seen what they can do. Instead of being those little things we called grasshoppers, these are two to three inches long. If one hits you while you are driving with the windows open, it is likely to be serious. Going along the highway one sees fence posts completely covered with them.

The shrubbery which we took so long to get growing wilts under the severe heat, and what is left of the leaves is eaten by the grasshoppers. We can't afford to use much water for we buy that from the Government. Watering would save much. The rains you have read of are not always a fact here. The ground is so dry and hard that a downpour simply runs off. Alfalfa will go down as much as five feet for moisture, but here even this has dried out. The graves that have been dug, show dust all the way down. It is heart-rending. Many a child is hungry these days.

First Analysis; Then Action

By E. Merle Adams

THIS is the story of a church that looked itself over, and then took steps to strengthen its program.

The stimulus for the study made by the First Congregational Church of Norfolk, Nebraska of its record for the past ten years came from the State Superintendent, Dr. W. A. Tyler, when he requested the church to report on the following questions at the autumn Association meeting.

What is the present trend of your church's life? What is the most perplexing problem faced at the present time?

At a dinner meeting of the church officers and committees in early September when the work for the year was being planned, the request of the State Superintendent was presented and the deacons were asked to make a careful study of the church during the last decade.

THE ANALYSIS

In compliance with this request, facts from the church records were assembled and registered in the form of a graph which included such items as Members Received, Resident Members, Benevolences, Home Expense, Church Attendance, and Church School Attendance.

The following facts were noted in a study of the graph thus drawn. First: the line representing Members received showed the greatest variation, although there was an average of nearly fifty new members per year.

Second: the Current Expense and Benevolence lines showed similar curves reaching their peak in 1928 and descending steadily until 1933 when the Benevolence line began to rise and the Current Expense still declined. The Cent-a-Meal boxes were responsible for the rising benevolences in 1933 and 1934. One hundred twenty families have these boxes in their homes.

Third: Church Attendance reached its peak in 1934 as a result of a Church Loyalty Crusade in a city wide effort.

When the graph had been completed and these facts were discovered one of the deacons drove fifty miles to the Association meeting to make the report.

At home some publicity was given to the information derived from the study and a dinner for the men of the church was held in November in preparation for the "Every Member Canvass."

As a background for the meeting the same deacon presented the graph showing the facts as revealed by the survey for the past decade. It created interest for the following reasons:

It was a detailed and business-like study; it revealed an increasing number of resident members; it showed some gains in church attendance over a ten year pastorate; it showed a decline in current expense in the face of a two year upturn in general financial conditions.

THE ACTION

The activities in the church arising out of this effort have been more or less marked. At the dinner the decision was made to raise a more adequate budget for the next year.

As a consequence of the canvass which followed the number of pledges was increased from 175 to 195, an 11 per cent increase. The total amount pledge was increased from $3739 to $4785 or a gain of 24 per cent.

The gain in benevolences has not been so marked this year since the rise began a year earlier; however, the first half of the year shows more than one half of a $950 apportionment paid. In addition, provision was made for a part time assistant to the minister.

In answer to Dr. Tyler's second question, the deacons decided that the most perplexing problem facing the church is that of attendance. Excerpts from their report tell the story. "Not more than 35 per cent of our resident membership is present at the morning service . . . numerous allurements, mainly recreation, take our people far afield . . . continued absence from the church has a definite devitalizing effect on the religion of our members . . . our indifference finally makes men irreverent toward God.

A study in Black and White. These mixed well at Nebraska's United Older Youth's Conference

. . . Others of the community are not drawn to attend the church because of the absence of a large portion of the membership. . . . We believe with Roger Babson that 'Our church members must behave better if people are drawn to identify themselves with the church.' "

One other fact in this connection was evident in the graph—a decline in the church school. (The denomination as a whole has lost 155,000 church school members in ten years.)

The Committee on Religious Education, with one of the deacons and one of the trustees, made a study of new plans to coördinate the church and the church school. After a study covering a period of three months a form of the Unified Service was put into operation.

The experiment is too young for definite conclusions to be drawn, though some trends were noted: an increase in the attendance of young children, some increase in the attendance of parents, although the response was rather disappointing in this regard.

However, there was a wholesome response on the part of the boys and girls of the school. Following a four months trial the church voted enthusiastically to continue the plan for further experimentation.

The sum total of this study of the past decade has revealed that although many changes are taking place, the indications are not discouraging; that with intelligent and devoted effort the church can be made to live, progress, and serve.

Coöperation Comes to the Ozarks

By Fred G. Wangelin

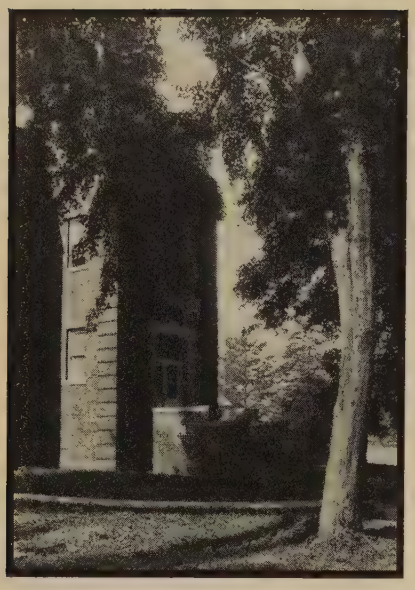
Necessity is not only the mother of invention—it sometimes mothers coöperative marketing and buying as well.

For years we have encouraged the production of poultry and eggs for commercial purposes as a part of our regular parish program. Yet after a time we discovered that our people were discouraged, largely because the price of feed was so high that it destroyed all chance of profit on eggs and poultry.

To meet this situation, we organized a farm club which ordered a car of feed and realized a saving of $200. This encouraged us to start shipping eggs coöperatively, thereby saving more than twenty cents on each case and also realizing a patronage dividend of three per cent from the coöperative agency through which we worked.

About a year ago, it was decided to enlarge our coöperative activities. With less than six hundred dollars on hand we built the first unit of a Farmers' Exchange. This has proved so successful that in May the board of directors voted to add a second unit. We are selling feeds, flour, seeds, and groceries as cheaply in our small town as they can be bought in the chain stores of the surrounding centers. Much of the trade which had been lost from Grandin to larger places has come back to us again.

Coöperative marketing creates a wholesome "esprit de corps." Instead of going to the few, profits are distributed between the consumer and producer. The control of the institution is not in the hands of those who chance to have money, but in the hands of those who produce and consume. Instead of a clash of interest between those who have money to invest and those who do not, there is general good-will. Business is not carried on for the profit motive, but for the good that it can do.



Many Movements Meet at Merom

SUNDAY, August 30 was a memorable day at Merom Institute. To those who had been associated with its past, Home Coming Day marked the triumphant reopening of a beloved institution. To many more who had recently begun to participate in its life the occasion stood for the launching of a new and fascinating venture in the field of rural church and community leadership. It was one of those days when the past and the present meet.

Merom Institute has had an honorable history. Back in 1858 the same spirit which led the Christian churches of Ohio to found Antioch College as a pioneer educational institution inspired the Christian churches of Indiana and southern Illinois to found Merom Institute.

On a bluff over-looking the Wabash river from the Indiana side at the town of Merom, midway between Terre Haute and Vincennes, they secured a sightly campus and erected a stately school building after the fashion of that day. Its high basement and three floors with sixteen foot ceilings cause it to tower even above the surrounding trees.

Architecturally it is an interesting and impressive sample of the style which prevailed during the middle of the last century. Later years have brought two dormitories, a modern gymnasium and a church building.

Save for the time when students and faculty enlisted in the army during the Civil war, Merom Institute supplied needed educational opportunities to the rural youth of Indiana and Illinois and also served as a bond of union between the churches of this region for sixty-six years.

In 1924 the school became involved in financial difficulties which were probably taken too seriously by its officers. The result was a receivership which lasted for twelve years. During this period the buildings stood idle except for an occasional summer conference and similar gathering.

But the Institute has emerged from the receivership, despite heavy legal expenses, with a clear title to its plant and with a small amount of other assets.

Obviously there is little need today for the type of school which the Christian churches projected in 1858, but just as obviously there is great need for the spirit of educational pioneering which was manifested at that time. Merom Institute is not reopening to repeat the past but to break new paths into the future.

An impressive list of organizations are uniting their efforts and their financial resources in the service of rural America through Merom Institute: the Church Extension Boards, the state conferences of Indiana and Illinois, Chicago Theological Seminary, and the Council for Social Action. In addition the Pure Milk Association of Chicago and a number of rural coöperative groups are helping in getting the buildings into usable shape.

During the summer comfortable living quarters were prepared for the resident director and much headway made in the renovation and redecoration of the main building. About $10,000 is in sight for the restoration of the plant.

Before winter Merom will have what it needs—living quarters for the staff, a number of class rooms, and dormitory facilities for transient groups which will not expect as much in that line as a student body would demand.

The new program for Merom envisages it as a "Christian thought center for rural America." It aims to promote the enrichment of rural life along three lines: It continues as a church institution serving a church constituency, with a definite sense of responsibility to our 150 rural churches in Indiana and southern Illinois; second to the religious approach will be the artistic—it is hoped to make much of rural recreation, art and drama; the economic aspects of rural life will be studied and a working relationship maintained with various coöperative groups.

Concerning the service of Merom to the rural churches in its territory we quote from Professor Arthur Holt of Chicago Seminary, who has been one of the moving spirits in the entire venture:

"We recognize that for a very large number of rural churches full-time fully trained clerical leadership is impossible. We propose to follow the Quaker idea of making lay leadership effective. We should have as many fully paid ministers in rural churches as possible, but with the present income of most rural communities this will not be possible in a large number of cases.

"We are not putting this down as a calamity; we are putting it down as a fact. We believe that the increasing efficiency of lay leadership is unlocking the resources of the 150 or more churches of our fellowship in this area.

"We propose to train the people who are actually on the job and accepting responsibility in these communities. We hope to increase their efficiency as officers in young peoples' societies and adult leaders in both local churches and rural cooperatives.

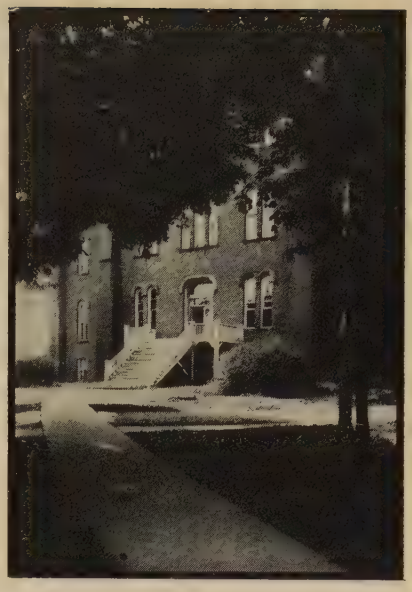
"We plan to have a continuous procession of young peoples' groups coming to Merom from Friday to Sunday evenings for education in religion, particularly as it expresses itself in art and economics. From the young people with whom we come in contact in this way we expect to gather the most promising for more extended conferences of a week, ten days, or possibly even six weeks.

"It is hoped to make Merom a place where representatives of urban and rural interests may meet in fellowship and confer together. The program is distinctly intervocational."

Many features of the new Merom were carried on during the past summer—a young peoples' conference of our churches, a similar gathering of the Cumberland Presbyterian churches, and a conference on rural recreation.

The resident staff for the next year will consist of three men, whose support will come from the coöperating groups rather than from the budget of the Institute. The director is Clarence Bennet, a graduate of Merom Institute, who holds a B.D. from Yale and an M.A. from the University of Chicago, and who until recently was pastor of the Christian Church at Huntington, Indiana.

Ferry Platt, the new rural life secretary of the Council for Social Action whose past history was given



in the September HERALD, will live at Merom.

Shirley Greene, a graduate of Dartmouth College and an honor man at Chicago Seminary, who was leader of the "Re-Thinking Chicago" group, will make Merom his headquarters while conducting a study of our rural churches of Indiana and Illinois. All three men will be assisted by well trained and capable wives.

New and most alluring paths beckon to Merom Institute as it emerges from its re-birth to serve the contemporary needs of rural life.

Sch. Religion

Reaching the Communists

By John Hoverinen of Milwaukee

THERE are those who have antagonistic attitudes toward the church. They are Communists who would overthrow the church with capitalism. They have had a feeling that the church is an instrument for the capitalistic system. They still seem to think that the church is in a same position as that of the state churches of Finland and Russia before the revolution.

The reasons for their hostile attitude are not without cause. Most of our church people are extremely conservative, and they have proposed to carry on the work as they had seen it in their native land. They have opposed Communists because of their aim to overthrow religion. This has created bitter feeling between the two groups. This has been the situation of our people all over the country. The two groups have been the bitterest enemies opposing each other in their newspapers, pamphlets and cartoons.

Naturally we have faced the problem in Milwaukee. The man who stands as a leader in the midst of that situation has a hard task. These first three months that I have labored in Milwaukee my greater emphasis has been on pastoral calls. I have learned that it is largely through visitation that we can bridge the chasm between the two groups and reach the hearts of those whom

we have condemned as hopeless atheists.

It is in these occasions that we can present to them the church as a body of believers who proclaim Jesus as a great leader and saviour through his teachings and practical life leading men to personal relationship with God and fellowship with men.

I have learned that when we can present religion in terms of our practical lives it is a ground where Communists will agree with us. Two different times I was asked to deliver an address for the Finnish people and both occasions were sponsored mainly by the Communists.

A few years ago some of them would hardly allow a pastor to step into their homes. At the later occasion the chairman of the Communistic league came to me and asked for a personal talk. Tears in his eyes he confessed how much wrong they had done to the church a few years ago. "But," he said, "we shall not do that any more." It takes time and patience, for those wounds caused by misunderstanding cannot be healed at once. We have a few in our church who feel that there is no common ground with the Communists. That also becomes a problem for the minister. One cannot take a too broad view all of a sudden for fear of losing some of his members, and usually those with narrower views are the best members of the church. The work has to be improved gradually and by means of education.

Youth Come—and Go

The story of a young people's group at Sanford, Florida

By John Bernard Root

A LITTLE over five years ago two young fellows drifted into our Young People's Society one Sunday evening, evidently because they didn't have any where else to go. One of them was just discharged from a two years' cruise on a tramp steamer. The other was a young electrician who knew very well that the only God to be found in the universe is blind, undirected energy.

The pastor wished for a few weeks that those enterprising young men would go elsewhere to worship. Then one night they asked to bring the Bolshevik "gang" up to the parsonage for a debate. They came. They continued to come of their own free will. They came out every Sunday morning to carry on the discussion as to whether there is a God who knows and cares.

The pastor did none of the debating. He only served as a referee to keep them from blind alleys and side tracks. I wish I had the time to tell you the story of each one of the "gang." They found something worth while. One of them is now in Honolulu. Another is in South America. The electrician is now a trustee of the church and is the best radio man in central Florida. He has a shop where he is manufacturing parts.

The boy who was off the tramp steamer had an unusually keen mind. He was encouraged to take a competitive examination for a county scholarship to the State University and came out far ahead of his nearest competitors. At the end of his freshman year Dr. Bloom sent him to West Florida for the summer. The following year he would have been reappointed, but other plans in relation to his study of sociology kept him at home for the summer vacation.

A few weeks ago I went to the State University at Gainsville to see him graduate with high honors. I wish you could have seen the pride and love in the eyes of father, mother, and two sisters. I think no one else in their family history had ever gone to college.

Before graduation, the Dean had called him in and asked him how he

would like to return another year to study for a Master's degree, expenses paid by a teaching fellowship. Needless to say he is going to return to Gainsville.

I wish I could tell you of more of these young folks. Last night the father of one of the girls, a faithful Roman Catholic, said to me, "In Jacksonville, friends will ask 'What is Marjorie doing now?' I tell them she is now a member of a church in Sanford and is much interested in the Young People's Society. They tell me they have heard about the Young People's Society there in Sanford. Nearly every city I enter in the state they tell me they know all about that Young People's Society." Marjorie's father is a traveling man.

Only recently these youngsters have raised the money to buy new hymn books for the church, paid nearly all the expense for five candidates to the Young People's Camp; spent one whole evening scraping the four three-burner oil heaters used for the suppers, and then painted them to preserve them through the long summer; took the windows out of the Parish House and put in new window cords. Just now they are planning on extending the electrical wiring.

The picture shows less than half of these young folks taken in front of the Old Cypress, the second oldest tree in America. To say that this tree is 3500 years old conveys little meaning to the average reader. It may mean more to say that when Buddha was born 562 B.C. this tree was more than one thousand years old; when Rome was founded in 753 B.C. this tree was eight hundred years of age; when Jericho was burned by Joshua 1407 B.C. this Old Cypress was well started on its long history; when Moses lead the Children of Israel forth from Egypt this tree was just beginning its long watch. Here occasionally we go to feel the spell of the long, long hand of time.

Jubilee of Anatolia College

By Ernest Wilson Riggs

NATURALLY, Dr. White, whose connection with the College covered forty-six of the fifty years which we were celebrating, was the center of our thought. It was most fitting that the Trustees decided to confer upon him the honorary degree of LL.D.

Academic costume is not known in Greek circles, but I found an LL.D. hood for a model and had one made of local materials. Dean Compton placed it over Dr. White's head after I had read the following citation:—

"George Edward White, Son of the Near East, Honor Student at Grinnell College and thrice recipient of a degree from his Alma Mater, Scholar and Educator, Archeologist, writer and speaker, Preacher of the Gospel, student of International Affairs, and a pioneer in rebuilding Anatolia College in Macedonia; in the name of the Trustees of Anatolia College I hereby give you the degree of Doctor of Laws. In conferring this degree the Trustees bring honor to the College and joy to its wide circle of friends."

In the evening, under the sparkling stars, all gathered on the plateau in front of Macedonia Hall for the Pageant. Under the brightly lighted central arch of the entrance a student and an alumnus carried on a dialogue in beautiful Greek verse.

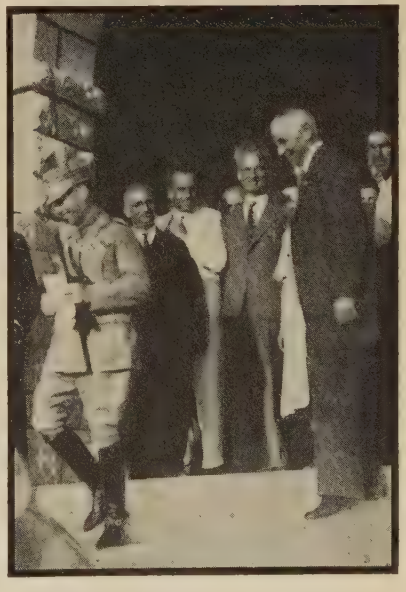
Linked by this dialogue and music by the orchestra under the direction of Mrs. Hawkes, scene followed scene, depicting the three epochs in the history of the College: The pioneer days in Merzifon; the days of transition on the outskirts of Saloniki in Tracy Hall; and the new beginning up here on the hill.

Some eighty students, teachers and alumni took part in the various acts and tableaux, some of which were richly humorous, and others rarely beautiful with the Greek costumes, sports and dances.

Sunday morning, June 21, seventeen boys received their certificates. President Walter Wright of Robert College delivered the Commencement address on the timely topic, "The Problem and the Prize." Greetings from scores of alumni and friends, from the Trustees and the American Board, were presented in summary.

One new feature at the Commencement of this year was the procession of the graduates, beginning with the first Greek graduate, the dear old preacher, George Anastasiades, of the Class of '87.

The King, responding graciously to my simple invitation, sent through Mr. MacVeagh, our Minister in



King George, left, President Riggs, right

Athens, arrived in the city on Saturday morning, and our boys, with other pupils of the city, joined in the reception. Most of the officials and consuls who are accustomed to attend our exercises were prevented this year from coming because of their participation in this welcome to the popular monarch on his first visit to Macedonia.

On Monday we received word of his coming to the College three hours before he arrived, giving us time to clear up some of the wreckage of the previous days! Though students and guests had all gone, our staff, staying to the last Faculty meeting of the year, was here in force to welcome His Majesty.

Promptly at six he drove up with his Chamberlain, Count Mercati, and an aide. At the top of the steps he showed his popular democratic tendency by shaking hands with all of the staff. Coming to my office he chatted pleasantly, willingly signed his name—"George II R."—in our College Guest Book, and had a glass of fruit juice.

He visited the library, the church, and a classroom, saw the President's house from a window and asked what it was. I immediately asked him to come over and visit us if he cared to do so, and he said he would be glad to. For about an hour this Royal Monarch was just a delightful friend in the home. When at last he appeared again to the cheering crowd that had gathered outside, his face resumed its austere reserve, and he was King once more.

Tributes to Dr. Barton

By Charles C. Merrill

Why were we all so glad to have Dr. Barton come into our offices, especially during the days since he retired from his foreign secretaryship? No one was a more welcome visitor. No one did so much good by his coming. It was partly the way he carried himself physically. Even into his eightieth year he was as erect as forty years before. There was none of the air of age about him.

But much more it was the way in which he carried himself mentally and spiritually. Of him it could be emphatically said, as Chesterton said of Browning, "He was more than an optimist, he was a happy man." You instinctively felt like joking with him because his life had a deep undertone of joy. Because he saw life steadily and saw it whole, he seemed to have no doubt about the ultimate outcome. I say that he *seemed* to have no doubt about the ultimate outcome, because his was a faith that was expressed not so much in words as in attitude, as in the whole bent of his life. There was no unctious piety about him. His piety was too real to be unctious.

He was an unusual illustration of what we ought to mean when we use the term "practical idealist." Sometimes when we use this term we mean to discount the idealistic part. Not so in Dr. Barton's case. He was a Christian idealist through and through, but he had his feet on the ground. He understood the people in the world with whom he had to do. He knew how to express his idealism to these people and could get them to join with him in enterprises of idealism.

Others have spoken and will speak of his long and distinguished service with the American Board. A foreign missionary society stands or falls by the way its work is administered on the foreign field. Effective administration is the best promotion. During the years that Dr. Barton was the senior Foreign Secretary of the Board it added immeasurably to the confidence of the churches in what the Board was doing on the foreign field that Dr. Barton was its leading administrator there. People felt like contributing toward a work of which he was the executive head.

So far as his contribution to the denomination is concerned, his service with the Board would have been enough to place him in the very forefront, since one of the chief ways in which the vitality of denominational life is expressed and deepened is through its foreign missionary work. But as time went on he was called upon for increasing service outside of the Board. One important illustration of this service was his moderatorship of the International Council in 1920. Everyone instantly felt that he was exactly the man for this high position of international denominational leadership.

But as is so often the case with Congregational leaders, his contribution came more and more to transcend denominational lines. Here one instinctively thinks of Near East Relief, which probably must be placed alongside his foreign secretaryship of the American Board as his most outstanding contribution to the life of his day. Here again his name carried tremendous weight. He was looked upon as the highest authority with regard to affairs in that section of the world. He was fully equipped to step into the emergency and give it adequate leadership. He was equally equipped to carry through until the emergency had in some degree ended and it was necessary to develop a permanent organization for meeting the continuing need.

The practical optimism and ideal-

ism, the far reaching statesmanship of James L. Barton are assets of tremendous value to the men and women who must bear the burden and the heat of these difficult days. It is to be hoped that in some adequate way the manner of man he was and the contribution he made may be put within the reach of those who in recent years have not had the opportunity of coming into personal contact with him.

By William F. Frazier

THROUGH the death of James L. Barton the Congregational churches have lost one of their most distinguished leaders; and I have lost a friend who for twenty years has been an unfailing inspiration and strength. I cannot measure now his life in a few smooth phrases. Memories are too warm and grief too keen, however by philosophy we fortify our hearts. Let me simply set down some disconnected impressions.

Not so long ago he said to me:

"The best purchase I ever made was when I arose, did the farm chores, and started from Jerusalem, Vermont, at 4 o'clock in the morning for Middlebury and a circus. That fifty cents exploded my boyhood world. I saw the impossible done before my eyes. I saw animals and people from countries of which I had never heard before. As the tired horses trudged eighteen or twenty miles home in the middle of the night, there was one small boy who was thinking henceforth in terms of a world far bigger than South Starksboro; and his name was Jim Barton."

To hear Dr. Barton in public or in private was always to have parochialism drop away like a loosened garment. The whole world of mankind, which the love of God was leavening, stood revealed.

One day, perhaps five years ago, we were riding in Vermont, his boyhood state for which he had a passionate love. Suddenly he said:

"If I were a missionary again in a Mohammedan country I would not encourage Mohammedans to be baptized. It puts a barrier between them and their own people which thereafter they can never cross. The future of Mohammedanism will never be fashioned by a frontal assault, but it may be transformed by the spirit of Christ within. It is for that alone I should labor."

He was not a syncretist hopeful of finding some very low common denominator for religions. He was not a religious imperialist ambitious for ecclesiastical triumphs. He was a Christian; and his words sounded mellow in my ears like the words of the aged Paul: "Notwithstanding every way Christ is preached I therein do rejoice, yea and will rejoice."

Going down in the elevator at 14 Beacon Street, Boston, with other secretaries he prepared to leave at the main entrance while others went below and out the basement because it was nearer. There was some laughter and banter when he said: "I always felt that I owed it to the American Board to leave by the front door. Hardly during all these years have I gone out the basement entrance."

But it was more than banter with him, for he returned to it as we walked on. As kindly and democratic as a brother, he belonged to an older school in which simple dignity was valued, friendship was more than back-slapping comradery; and a man used the front door because it was owing to his employer and to himself.

There is not space for more. Heaven knows how we shall miss him.

Other Tributes

Moderator Roger W. Babson

He was a great man—a tower of strength, a mine of resources and a real Christian. When thinking of his life and all he accomplished, I feel as nothing.

Rev. Charles S. Mills, D.D.

Only a few weeks ago I had a most affectionate letter from him. In that he told me of his long illness in the late winter, just after I had an evening beside him at a dinner given in my honor in New York. There he spoke most kindly of reminiscences of Seminary days and the years since.

He leaves a memory of Christian service such as few men of our generation have rendered. Honored among his associates for his signal ability and Christian devotion, he brought multitudes in their need to think of him as their "refuge and strength," their savior in a time of desperate disaster. His name will be inscribed on God's roll of honor as one of the great leaders in the rescue of an oppressed people to whom he had originally given years of his youth, and to whom he returned as the representative of American beneficence for their emancipation from tyranny and starvation.

Secretary Lewis T. Reed

It has been a privilege to be associated with Dr. Barton during the last few years in the work of the Armenia and India Relief Association. While I knew him by sight when I was a young minister and met him occasionally in my later ministry, these recent months while we have been engaged in closing the affairs of the Association have brought me more intimately in relation to him, and this has given me an increasing affection and admiration for him.

Devotional Service

By Marieta Whitmore Kerl, Nebraska

PREPAREDNESS

Instrumental Music: "For The Beauty of The Earth."

Autumn—what a beautiful word! The season of the year when the miracle paint-box of Nature gives us its very best in color and beauty. A time of reaping and gathering and storing, with a sense of security for the days to come. A time of renewed vigor to match the cool days and the crisp evenings. A time to do big tasks, and to do them well. The Psalmist must have had October in mind when he wrote, "The heavens declare the glory of God, and the firmament showeth His handiwork."

God must expect us to do great things in autumn or he would not have given us such ideal surroundings for work. A walk in the woods is only a lesson from our wild friends as to what is expected of God's children. The birds, the bees, and the busy, little squirrels each say in his own way, "Prepare, prepare."

Prepare for what?

For some years "preparation" has seemed to convey only one meaning —"preparation for war." Have we as Christians forgotten the words of Isaiah, "Prepare ye the way of the Lord?" Are we, as Christians, working for the preparation of Peace and Good Will among men? Are we preparing ourselves to intelligently cast our ballot at the coming election? Are we prepared to take our places in the church organizations, and to carry out the work of the year? Are we prepared to be good citizens, and real brothers to the needy ones in our community? Are we prepared to accept God's call at any time?

Unless we prepare ourselves to live we will never be prepared to accept God's call. Matt. 25; 31–46.

Solo: "My Task."

No matter how much we do for those in our own neighborhood we are not fully prepared for God's work unless we take an interest in State, National and World problems. How true it is that "Charity begins at home, and often ends there too. The local church that is too busy with its own small financial burdens to take time to grow, and expand, and become world conscious, will become like the nineteen-year-old mountaineer who took his first trip to the settlement, eighteen miles from his home. On his return he said to his teacher, "Miss Cyr, if the world is as big on the other side as it is between here and the settlement, it's a right smart world." Are we, as individuals and churches, becoming "ingrown" and satisfied, or are we preparing to meet and recognize the vital experiences of life?

How may we prepare for our place in the world?

Our course of study has helped to make us conscious of our world neighbors. Our reading lists have given us a wealth of information to prepare our minds to understand world problems. Our meetings should be prepared in such a way as to stimulate interest in all the various departments of church work. The Holy Book should be used to prepare a receptive spirit. Personal communion with God will prepare our heart and mind to receive His help and guidance.

Let us pray. (*Before the prayer have one verse of "I Would Be True" played very softly.*)

Father in Heaven, open Thou our hearts and minds to receive Thy message to us. May we be prepared to create, to build, and to ever lend a helping hand in carrying out Thy work here on earth. May our eyes be opened to see the vision of a world, instead of just our own backyard. Help us to realize that only as we grow mentally and spiritually do we prepare ourselves to be worthy of Thy Kingdom. Guide those in high authority along lines of constructive preparedness, and world-wide brotherhood. Help us to overcome selfishness and greed, and to live lives that will prepare on earth a home which is worthy of the one prepared by Thee. Accept our grateful thanks for all the blessings bestowed upon us, and for all the beauty, and opportunities that are ours for the taking. Amen.

Instrumental or vocal music: "America The Beautiful" (Without being announced.)

"There is a Christian gospel. When I said the other day that my main task was to preach the Gospel, one of our best men looked at me incredulously and said: "What *is* the Gospel?" He said it because he did not have the answer and he did not believe that anyone had it. For many of us I fear there is no Gospel. We have been intimidated by certain vocal tendencies, pulled and hauled by movements. But there *is* a Gospel; there is a *Christian* religion."—*William F. Frazier.*

Two Trends In Home Missions

By Ernest M. Halliday

FUTURE development may be envisioned as following two major trends. First of all will come constructive interdenominational cooperation. This has a good start. It still has far to go. Through united effort at a common task, the field of each will be broadened and fraternal appreciation intensified.

The interdenominational bureau of architecture of the Home Missions Council; Alaska a geographical unit organized under a coöperative set-up which all can have a part in supporting; a combined program for Indians and perhaps, also, for Spanish-speaking folk, as now for farm and cannery migrants; jointly employed specialists in city and rural work who, divorced from administrative responsibilities, will serve all the boards as expert counsellors; all missionary organizations joining forces in the support of "preaching missions" for all the churches; these are possible joint activities.

Secondly, there will be intensified denominational development of particular fields. Comity will see to it that there is no overlapping. "Fewer pieces of work and better," will be the ideal. Such fields will be built, as for our schools and colleges, on a broad and permanent base, with a program as wide as the community and as deep as human need. They will be controlled as much as possible by their several constituencies and will aim at hearty participation and financial support by everybody concerned.

The boards have no easy money to pass out for lackadaisical service to moribund churches, but they have funds with which to support enterprises which are vital, forward-looking and constructive. (From annual report of the Church Extension Boards for 1935–36.)

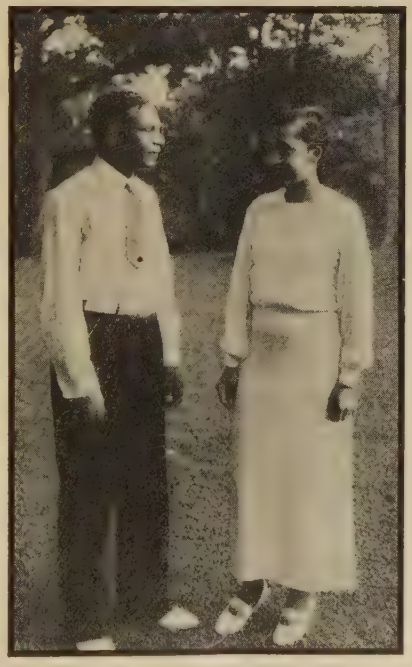
Honey-mooning at Three Summer Conferences

SUCH was the experience of the Rev. and Mrs. Theodore S. Ledbetter last summer. Immediately following her commencement after four years at Tillotson College and the completion of his first year as a teacher in the same institution they were married, and then embarked upon a series of young peoples' summer conferences which took them to Taylor University in Indiana for eight days, Defiance College in Ohio for six days, and Blair Academy in New Jersey for ten days.

In these three gatherings they met and lived with about 500 high school boys and girls and 100 faculty members. Mr. Ledbetter writes:

"Each conference possessed some element in which it surpassed the others. At Taylor it was the impressive communion service, at Defiance the daily vespers, and at Blair the candle-lighting service—which was a truly religious experience.

"We found ready listeners on every hand. Some were early teen-age boys and girls from solid Caucasian communities. They knew little or nothing of racial strife, but anxiously received information of a condition which some day they must face.



"Others were from tolerant communities. These had a background of knowledge of other races, and eagerly sought to learn more about their brothers of another color.

"The third group comprised those from the metropolitan centers, young people who are daily confronted with racial or class injustice and strife. These being more mature, deliberately weighed, questioned and debated the material and conditions as presented. This group were on a whole students of second and third year rank in the conferences.

They constitute the hope of a living church which shall actually transform the present unjust conditions into more amicable relations in which the welfare of each individual, regardless of wealth, class, color or creed, shall be the concern of all."

At Blair Mrs. Ledbetter served as counsellor to a group of girls. In answering a questionnaire a second year student put down "Mrs. Ledbetter's counsellor group" as the best thing in the conference.

Three Worlds

By F. Louise Rounds

PERHAPS it seems strange to you to hear that we live in three worlds here at Elende. The first is the world of our work: the school, the church, the village, the community life.

Sometimes for weeks at a stretch we do not leave the Mission station, which is twelve miles from the railroad town of Cuma.

In this world, too, are the village trips, the happy story hours around the camp fire, and the journeys over native paths, through thick bush and across lovely streams.

Our second is the world of the European—traders, settlers, and government officials—for the most part Portuguese, but a few settlers of other nationalities.

This world brings us into contact with a European nationality, but with a distinctly colonial viewpoint.

Our position as foreign missionaries, working in a colony ruled by a European nation, but with indigenous people as the object of our work, brings us into many relationships. These relationships, however, sometimes get very tangled.

The third world we live in is your world. We reach you through letters and magazines, by the boxes of goods we order or which are sent us, and by the radio!

We are fortunate enough to have a radio on our station now and each evening finds some of us hanging over it breathlessly, listening in to London.

It is a real thrill—the only one to be compared to it is the thrill of seeing the gasoline tin mail box full to the brim!!

In our three worlds we use three languages and sometimes get a very interesting mixture. Our religious work is all in the Umbundu tongue, and most of our daily contacts, the day-by-day chat and talk of a village or town.

In school we teach in the Portuguese language and the older boys and the teachers use it a great deal among themselves, practicing away at the language which is their adopted tongue.

As I write, I can hear from one classroom the teacher speaking fluently in Portuguese, and the entire class being conducted in this tongue. Later on in another class we can hear the teacher reading in Umbundu from the Bible.

If one of my fellow missionaries comes in, then we chatter away in English. Then if we go into the towns we speak Portuguese as, of course, all the government contacts are in that language.

You can readily see that it is very far from being a humdrum world from the standpoint of the languages we speak and the variety of contacts we have.

In spite of differences of language, of custom, of dress, of background, however, there is the fact of deep down human characteristics which make the "whole world kin"—joy and sorrow, laughter and weeping, the gift of song—many things which are alike no matter where one goes or what language he speaks.

And it is this deep underlying thing which makes us most happy in our work, which gives to life its real joy and makes working with folks so worth while.

Don't Miss This Next Month

Enthusiastic reports have come from those who attended the recent Whitman Centennial at Walla Walla, Washington.

To do better justice to this memorable occasion than is possible in this issue, we are planning to major in it in November with (1) a cover picture of a long line of covered wagons; (2) an account of the old Oregon Indian Mission; (3) Clayton Rice's poem read at the pilgrimage to the Whitman monument at Waiilatpu; (4) Outline of Rockwell Harmon Potter's masterly message; (5) Raymond Walker's story of the Centennial celebration (well illustrated); and (6) the story of Whitman College, the living fruitage of the old Mission.

Get that number and catch for your missionary work of today the inspiration of the old Oregon Indian Mission.

Without Solicitation

How a Western Church Met Its Financial Problem

IN the past the Phillips Church of Salt Lake City has been so overshadowed by the First Church that it has habitually underestimated its strength and possibilities. The dominance of the Mormon church has also tended to make the "gentiles" over timid.

When Roy B. Damron came to the pastorate in May, 1935 he determined that it was time for the people to renew their interest and energy. He remembered Lloyd Douglas' little book, "Wanted—a Congregation" and determined to apply its philosophy.

He called twenty-five men to a special meeting and laid before them a plan to fill the church to the doors on Sunday June 9. Each man was given five invitation cards which he was to pass on to five friends. The same procedure was followed with a group of thirty-four women.

When the appointed day arrived there was not room for the congregation. This service restored confidence and proved to the church that it could attract people.

Then on Sunday, September 8th, both window and invitation cards were used to initiate a Fall Recovery Campaign. During this period a short story was used each Sunday before the offering to stimulate giving.

This proved far more effective than preaching. A month before the canvass Sunday a notice appeared in the Sunday bulletin concerning giving and explaining the proposed use of the Joash chest method. (II Kings 12:9–12.)

At this point the board of trustees were frankly incredulous. They said that if the minister expected the people to come to church and drop their pledges through a hole in a box that he was in for a large slice of failure. But they agreed to let him try.

Two weeks before the canvass Sunday, a letter was sent to every member and friend of the church explaining the method to be used and asking them to be in church on Sunday, December 8. The most emphatic part of the letter was the phrase "without any solicitation." They were to give spontaneously.

The pastor coöperated in the financial campaign by doing some intensive calling. During the three weeks before the canvass Sunday he was in the home of almost every family in the church.

Material was secured with which to make a Chest of Joash, which the Girl Scouts were happy to do. At the close of the service on December 8 pencils and pledge cards were dedicated and then distributed among the people.

The approach of the chest was announced by two trumpet players. Everybody was asked to drop a pledge card in the box whether they had signed it or not. The entire congregation joined in the line of march past the chest. The backbone of the church membership was there.

When the pledges were tabulated it was discovered that only $380 of the budget remained to be secured by personal solicitation. Most people are willing to bring their pledges to the church, if they are properly encouraged.

The thirty State Conference publications for October are being published this year in a beautiful 40-page pictorial issue prepared with the coöperation of the Missions Council (formerly the Commission on Missions). Ten pages are devoted to illustrating the work of the State Conference; ten, the nation-wide work of the Home Boards; ten, the foreign missions of the American Board; and ten are common to our whole church life. Copies may be secured free of charge from your pastor or State Superintendent.

The Use of Pictures In Teaching World Friendship

By Hazel V. Orton

EVERY teacher of children feels more or less the need of pictures to use as an aid in the teaching process. This is particularly true of the teacher who is attempting to provide world friendship experiences for her children. By this teacher pictures are not used primarily for their aesthetic value but for information and instruction. To such a teacher pictures are a vital necessity. She is desirous that her children should come to know and understand real live people, who are right now living and working in another part of the world.

One of the best ways in which to make these people real to children is to have pictures of them,—pictures which show how these people live, how they dress, what they do to earn a living, what their country looks like, etc.

As the teacher looks about for such pictures she desires an answer to four questions:

What kinds of pictures are available on world friendship?

How shall I choose world friendship pictures?

How shall I use pictures in teaching world friendship?

Where can I get pictures that will teach world friendship?

Now let us proceed at once to answer these questions.

What kinds of pictures are available on world friendship? Pictures for teaching purposes are available in many different forms. There are lantern slides and motion pictures. Then there are the pictures to be found in magazines and the Sunday Supplement of the daily papers.

Travel folders and posters are a rich source of supply as well as the pictures published by the educational departments of various commercial houses for advertising purposes. And of course there are the masterpieces of art of every country which should be considered as a most valuable source.

How shall I choose world friendship pictures? If the pictures are photographs, stereopticons or motion pictures you must be certain that they are authentic. In other words you must know enough about the country to make a selection of pictures which portray life accurately. If you are not sufficiently informed to judge, consult an authority or secure your pictures from a reliable source.

Select those pictures which are within the range of interest and comprehension of the children who will be using them. Select only those which emphasize likenesses and not differences. Of course it is needless to say that only those pictures should be used which will aid in the development of right attitudes.

From the standpoint of photography choose those pictures which are simple in detail and artistic and pleasing in arrangement and composition. In choosing masterpieces of art for children from any country make sure that the subject is within the experience and understanding of the child. There is little value in presenting a beautiful picture if the child cannot understand it.

How shall I use pictures in teaching world friendship? Every teacher will think of more and interesting ways to use pictures as she works with them. Here, however, are a few suggestions. Atmosphere may be created in the room in which the study is to be conducted by an interesting arrangement of pictures. They may be placed on the bulletin board, hung in various places about the room or they may be confined to a picture corner or wall space especially set apart for that purpose.

A collection of pictures pertaining to the unit should be kept in a portfolio on the children's study table. The children should be free to consult these and therein find an answer to many of their questions.

Stereopticon slides and motion pictures form an excellent basis for discussion and the same slides or reels may be used several times until the children have found satisfactory answers to their questions.

Interest in a world friendship unit may be aroused by sending invitations to the children on which have been pasted pictures about the country to be studied. Attractive picture posters may be used to announce that such units of work are about to begin or interesting facts may be presented to the entire church through posters as the unit progresses.

Great art has a universal appeal and there is a close relationship between appreciation of the beautiful and the experience of worship. Thus through masterpieces of art the teacher has an opportunity to lead the children in worth-while experiences of worship. Reproductions of a masterpiece from the country being studied may be used advantageously as a beauty center for the time of worship.

Of course there is always need for pictures which can be used in individual notebooks, class record books, posters and many other types

of work where the children desire to record the progress of their activities.

Where can I get pictures that will teach world friendship? As one begins to search for picture material one is surprised at the various sources that will be discovered. There is great truth in the admonition from the Scripture, "Seek and ye shall find." One of the first sources to investigate is your denominational headquarters. Travel agencies, railway companies and steamship lines are a veritable storehouse of valuable material. Commercial concerns dealing in products from various countries usually have pictures for advertising purposes which are educational as well. Many foreign governments have educational bureaus through which they are able to supply much valuable information and picture material.

Newspapers, books and magazines should always be read with the thought that some day the pictures therein will be just what you are looking for to use with your children in a world friendship unit. Public schools, libraries, museums and state departments of education should be consulted. Nearly all of these institutions have circulating collections of mounted pictures, lantern slides and motion pictures.

In searching for this material one should not overlook "the traveler within one's gates." Nearly every community yields one or more persons who have traveled abroad and who are not only willing but anxious to share the enjoyment of their possessions with others. It is quite often the case that these persons within our community treat us to the most enjoyable and fruitful surprises.

In closing it might be said that if one is going to be a good teacher and provide world friendship experiences for children which are worth while and satisfying one must be constantly alert in discovering and recording those sources which will provide valuable teaching material.

Franklinton Functions Again

ONE of the most mourned casualties of the depression was the closing of Franklinton College at Franklinton, North Carolina. For many years this institution had been conducted by the Afro-Christian churches and the Southern Convention of Christian churches as a center of Negro education.

At the time of the merger of the Congregational and Christian denominations it seemed wise to transfer the academic work of Franklinton College to Brick Junior College, some fifty miles away.

Later the need for a change of policy at Brick together with the shrinking budget of The American Missionary led to the closing of that institution, at least as a junior college.

But although both Franklinton and Brick closed their doors, neither institution died. Some account has already been given in THE HERALD of the program which is under way at Brick. At Franklinton the buildings have been kept in good shape while the ideal has been cherished steadfastly that in some way the institution could be used as an inspirational center for the Afro-Christian churches of North Carolina and Virginia.

This summer a step in this direction was taken with the holding of a School of Leadership Training from July 6 to 10 in which Negro and white leaders of both the Congregational and Christian groups coöperated heartily, with fifty people attending all the meetings and as many as three hundred visiting the grounds during the session.

Concerning the significance of the conference, Rev. Carl R. Key, pastor at Holland, Virginia, writes: "It laid bare the glaring need for a common meeting ground such as Franklinton Christian College offers in its central and convenient location; the need for the training of ministers and leaders for our Negro churches in the Southeast; the essential part which both colored and white leaders and the Boards must play in this venture; the desire of the colored people to do all that they can to provide training for themselves, and the splendid manner in which these problems may be attacked by the coöperative action of both races."

A new board of control is being elected and plans are under way by which Franklinton will serve the colored people of our Southern states along new lines.

Rev. Robert Lee House was dean of the school; Miss Pattie Lee Coghill of Jacksonville and Mrs. Charles F. Rush of Charlotte directed the program; Rev. and Mrs. W. C. Bell of the West Africa Mission of the American Board, Rev. and Mrs. Carl R. Key of Holland, Virginia, and Professor H. E. King of Raleigh, North Carolina were of the faculty; while Rev. J. O. Atkinson of Elon College, North Carolina, Rev. E. C. Gillette of Jacksonville, Florida, Rev. E. C. Lawrence of Raleigh, Rev. H. S. Barnwell of Atlanta, Georgia, and Rev. F. C. Lester of Norfolk, Virginia, shared in the program.

Better Babies for Puerto Rico

DR. Charis Gould is a vivacious person in her early thirties who is sometimes taken to be even younger. For the last two years she has been on leave of absence from the Ryder Memorial Hospital in Puerto Rico for the purpose of doing advanced work in obstetrics and gynecology.

This fall she is returning to the island bent upon giving reality to her dream of a better service to the women of the eastern portion of the island through Ryder Memorial Hospital.

A steadfast purpose has guided the feet of Dr. Gould over a long road. She was born in Mexico, where her parents were at that time missionaries under the Methodist board.

When she was two and a half years old her father returned to this country. Some of her early Spanish seems to have stuck to her tongue. In order to keep her knowledge of the language alive her mother would often talk to her in it, although she always replied in English.

Charis Gould is a natural linguist. With only one year of high school Spanish by way of formal training she has acquired a fluent command of the tongue. In Puerto Rico she talks freely with all comers.

Ever since the age of six she has cherished the ambition of being a medical missionary, preferably in Latin America. During her youth her father was pastor of a number of Methodist churches in northern New York and Vermont. She attended four high schools, but graduated at Middlebury, Vermont.

Then she proceeded to Syracuse University, where she remained for seven years, taking her bachelor's degree in 1926 and becoming a doctor of medicine in 1929. Then followed interneships in the Pan-American and Montefiore Hospitals of New York City and the Beth Israel Hospital in Newark, N. J.

In June of 1931 The American Missionary Association appointed Dr. Gould to the staff of the Ryder Memorial Hospital. After Dr. Edward H. Hume had surveyed the work at Ryder in the spring of 1934 he stated that "Christian medical work must be better than that of the community in which it is situated," and recommended that steps be taken so that each member of the staff would be a specialist in some field.

One of the results of this report was that Dr. Gould came to this country to perfect herself in obstetrics and gynecology. Her first year was spent at the Post-graduate School of Medicine of the University of Pennsylvania. It happened that her "class" consisted of herself and a young doctor from Belgium, with the result that she received "lots of experience."

From June of 1935 until this October she has been one of the resident physicians at the Margaret Hague Memorial Hospital of Jersey City, and for the last three months has been "chief resident." During the last year 5169 babies were born at Margaret Hague—a record which is not disputed by any other hospital in the world. The biggest day brought 38 new lives into the world; the quietest saw only four births.

It is also an institution where a woman receives "just as good a break" as a man. Charis Gould came seeking experience, and she has had it. Incidentally she has completed everything but her thesis for a master's degree in medical science.

Dr. Gould sees many opportunities before her as she returns to Puerto Rico. It is a land where babies abound, and where husbands prefer that their wives be cared for by a woman physician. Dr. Gould will not lack for practice.

She hopes to open a pre-natal clinic, and she also has ambitions in the direction of operative gynecology. As she attracts paying patients to the hospital she expects to be able to use their fees to make possible a broader service to those who cannot pay.

The poverty of Puerto Rico has greatly impressed Dr. Gould. Her experience with women who have borne as many as twenty children has convinced her of the need of birth-control, but she reports that for the mass of the people this is economically impractical.

So far as the health of the island is concerned, she does not believe that it is possible for the majority of the population to pay for the medical attention which they need. If they are to be properly cared for it must be through a subsidy from some outside organization or from the government.

With the return of Dr. Gould to Puerto Rico, Ryder Memorial Hospital will have a staff of four resident physicians, all of whom are young, alert and anxious to advance both professionally and in their service to the community.

A United Adult Movement

By Hugh Vernon White

WHAT may turn out to be a movement of real significance had its beginning in a two weeks' conference at Lake Geneva July 27 to August 8. The conference was called by the Adult Work Department of the International Council of Religious Education and was made up of representatives of many aspects of religious life.

Twenty denominations were represented and thirty-two states and provinces of the United States and Canada. These leaders organized themselves promptly for work in nine commissions dealing respectively with Ways of Personal Religious Growth, Christian Home and Family Life, Vocational and Economic Life, Citizenship, Character and Community Life, Leisure Time and Cultural Life, Inter-Group and Race Relations, World Relationships, The Church and The Church's Adult Program.

Harry C. Munro, Director of Adult Work of the International Council had charge of general arrangements for the Conference and the sessions were presided over by Professor Paul H. Vieth of Yale Divinity School. Dr. and Mrs. C. B. Olds of the American Board mission in Japan were among the advisors.

DOMINATING IDEA

The idea that dominated the gathering was not the creation of a new organization but the focusing of the thought of leaders in Adult work throughout the churches and of the adult membership of the churches upon those aspects of our present day life that challenge the Christian conscience and ideal.

Each commission undertook a thorough analysis of its particular field and tried to arrive at definite conceptions of what Christian people should do to incorporate Christian principles in the common life.

Findings were reported to the general conference and discussed but not formally approved. A volume is to be published at once containing all these findings and other actions of the conference.

That volume is likely to make rather exciting reading at certain points. It was evident from the start that these two hundred church men and women were bent on a realistic study of those lively issues about which there is much difference of opinion. For example, the matter of economic reconstruction, and war. These two issues, with the problem of race relations undoubtedly held the center of the stage.

Among the resource specialists who had been invited to aid the conference with expert knowledge were Dr. Harold Fey, Executive Secretary of the Fellowship of Reconciliation and two men from the Federal Council of Churches, Dr. George Haynes from the Department of Race Relations and Dr. James Myers, Industrial Secretary.

STATEMENT OF CONVICTIONS

Something of the central line of thought and discussion can be seen in the opening paragraph of a Statement of Convictions which was unanimously adopted by the whole Conference on the last day:

"We live in a world of widespread unemployment while much work needs to be done, of hunger in the midst of actual or potential abundance, of race prejudice and hatred, of class antagonism and strife, of war between nations and the active propaganda which leads to war, of arbitrary denial of freedom and suppression of civil liberties, of the tragic failure of many homes both because of false ideals in individuals and also of social and economic stress which denies to young people an opportunity to make and maintain homes.

"In the midst of all this social maladjustment live multitudes of confused persons who have no vital touch with God and for whom life has no value or meaning. Underlying all these evils and a major factor in them all, is the sinister influence of an unjust economic order which stimulates bitter competition and makes possible the exploitation of the many by the powerful few."

This frank statement of the things in our common life that frustrate the efforts of men to be Christian is followed by a confession of our implication in them and of the sin of Christian people because we are too much conformed to this world. Then follows the challenge:

"The Eternal Christ calls for new embodiment in our time. The truth which Jesus taught and lived seeks incarnation in every church, in every society, in all the world. All who give themselves to this creative enterprise amid the change and confusion of our day need spiritual renewal and clear vision as to facts, goals, forces and actions."

MISSIONS AND PEACE

The world mission of the Church and the peace movement were linked together as really one task which was the subject of study for Commission VIII. There was remarkable agreement in this group representative of eight denominations both regarding the basic importance of the work of Christian missions and the special need of effective Christian work in all countries in the face of modern conditions. An attitude as to method and objective that would have been considered dangerously progressive a few years ago seemed to be accepted by everybody.

There was an insistence upon the fact that in every religion is to be found authentic evidence of God's presence; that the chief means of communicating the substance of the Christian gospel is through Christian living and service, and that the objective is personal and social renewal rather than the extension of western ecclesiastical forms and dogmas.

And there was the profound conviction that in the Gospel is both the truth and the power that the world needs for its redemption. This conviction the whole conference shared and expressed in the following words:

"As Christians we renounce hate, war and other forms of violence which are expressions of hatred; with the help of God and in obedience to Christ we will love across any line of conflict which human hate and greed may draw.

"We give our positive support to the world mission of the Church and to other agencies which make known to the world this gospel of love and which seek its realization in the material, cultural and spiritual life of all men."

FOR A NEW WORLD

The realization to which the Church is coming that Christianity must lose itself in the task of creating a new world was vigorously expressed at Lake Geneva. The dimensions and difficulty of that task are beginning to appear, but a Church that follows the vision of the Kingdom of God on earth will not be dismayed.

One of the encouraging things about this Adult Conference is the fact that it followed closely the lines of a new Youth Movement which began in a similar conference two years ago and which has been growing in strength and significance since that time.

The Adult Conference allied itself with Youth explicitly, but more fundamental than the expressed desire for the closest coöperation is the fact that both movements are based upon identical principles and share common objectives.

It is not, therefore, just an Adult movement or a Youth movement that is getting under way, but a movement of the Church to create a new world.

Pilgrim Fellowship Pointers

By Harry T. Stock

Impromptu discussion, without adult guidance, sometimes produces worth while results. But young people need to be taught many things, and some of our evening sessions should become informal fellowships in which the pastor is the guiding spirit. It will be neither a class nor a society, in the traditional sense, but a fellowship of inquiring minds and eager spirits. Upon the following subjects, at least, youth needs help.

Fundamentals of our faith. Must they begin *de novo* to discover all truth for themselves without the background which comes from centuries of Christian inquiry and living? How great is the chance for a pastor to "think out loud" with them concerning great affirmations and perplexing queries!

The policy and program of our church. We are so afraid of seeming sectarian that we raise a generation almost totally ignorant of the distinctive spirit of our church, its similarity to and difference from other churches, its outlook upon the modern world, and its far-flung program. It is as though we removed history and civics from the school curriculum. The literature of the boards of the denomination makes good curriculum material for youth groups.

The current missions emphasis. "I was against missions until I went to Deering. There I met a Chinese girl and a missionary from China and one from Turkey. I'm convinced now." Why was this girl not convinced by her home church leadership? This year the mission study theme has to do with the Negro. Anyone who thinks that mission books are dull owes it to himself to pick up Ina Brown's *The Story of the American Negro.* The foreign book is, *Consider Africa,* by Basil Mathews.

Problems of personal living. These constitute the program for many discussion groups. But have you faced, in thoughtful detail, the intricate issues of life work choice in this time of uncertainty? The new book for leaders is, *A Life and a Living* (one dollar); a pupil's text will also be available early in the fall, *Preparing for a Life Work.* Both are written by Harry T. Stock.

Issues in the campaign. "Bring politics into the church?" Why not? Is there any reason why it should have its abode in saloons and not in churches? "They can't vote." But they will four years from now. They had better develop, early, the taste for political affairs and the insight needed to enable them to make wise decisions. Such matters may well be the subject of a series of all-church forums to which young and old come.

"Gone With The Wind"

By George L. Cady

A GOODLY number of books attempting to interpret the South have issued from the press in recent years. One might mention just a few: there is *So Red the Rose* and *The Unfinished Cathedral* among the novels. For historical biographies note the *Life of Robert E. Lee* in four volumes, and a truly splendid volume on *The Lees of Virginia.* As historical interpretations of "The War Between the States" we have had Claude Bowers' volume from a strictly Southern standpoint, while James Truslow Adams (not of the Adams family of Massachusetts, but of Virginia) has given us *The American Tragedy*. Then of course there is a long list of books written by both white and colored interpreting the Negro; some being pure caricatures and some well worth reading.

A real Southern school of literature has arisen vying with both the New England and the Indiana Schools for excellence. Most of it is of a very high literary standard, whether one agrees with the main *motif* or not.

Northerners ought to read these books to get inside the mind of the South. Until one has done this he is incapable of passing judgment on what seems to be the inexcusable prejudices and racial attitudes of about one-third of our American people.

THE BEST SELLER

No one should miss what is just now the best seller, *Gone with the Wind* by Margaret Mitchell. Miss Mitchell (she has a married name) is a daughter of Atlanta. She was connected with the *Atlanta Constitution,* perhaps the leading paper in the South—at least in Georgia.

The book is long—indeed it seems to attempt to beat out *Anthony Adverse* for length, though not quite—but it excels that cruelly long story for sustained interest and psychological insight. Very few writers of recent years have been able to crawl inside the skins of the main characters and interpret them as she has done.

It is a work that shows indefatigable energy and research. The historian will be able to check up on its accuracy in history. We are more concerned with her interpretations of the spiritual and emotional South of the periods preceding, during and after the Civil War.

A VIVID PICTURE

Nowhere can be found a more vivid picture of the plantation aristocracy of the South before the War; an aristocracy created by slavery, released from the discipline of toil, steeped in a life of drinking, dancing, hunting, horse-racing; an aristocracy thoroughly self-satisfied, caring nothing for the rest of the world, and as blind to the economic tragedy going on about them as Marie Antoinette was to the woes of the French peasantry.

The main character, Scarlett, is cruel and at times kindly, imperious and at times democratic, willing to sacrifice everything for a friend and then to sacrifice everything, including herself, for money to sustain her position. But over against her we have the rare beauty of her mother and her cousin—rare pieces of Dresden in a show window of cheap pottery.

Then the bugle sounds and Sherman begins his famous March to the Sea. We are introduced to a real Golgotha! The description of the siege of Atlanta brings the cruelty, the terror of War, before one in a way hardly paralleled.

Scarlett perceives that Atlanta is lost, and this daughter of elegance and wealth, who always rode forth with fine horses and carriages with a Negro driver, now is seen making her way back home in an old creaking, wobbling wagon drawn by an old raw-boned horse; and at a time when she is about to give birth to a child. It was scenes like this that put the iron into the souls of the South.

Sherman marches on, leaving behind him charred cities, smoking ruins of plantations, fields grown over with weeds, the working population scattered, all horses commandeered, cows, pigs and chickens consumed by a hungry army, and a conquered land which has to begin at the very bottom to build up a new economic order.

A BISHOP'S STORY

When in 1918 I was attending our Negro Church Conference in Raleigh, North Carolina, I was assigned to the hospitality of Bishop Cheshire of the Episcopal Church—a very generous Christian. Upon my leaving he presented me with an autographed copy of his own work, *The Church in the Confederate States.*

In this book the Bishop gives the story of the military rule of the South as related to the churches. Because they had no Civil Government and rights, Bishop Wilmer of Alabama ordered the Episcopal Clergy of his diocese to discontinue the prayers for "The President and all in Civil Authority" until Civil authority should be restored to the people of Alabama.

Whereupon General Thomas issued an order pronouncing the Bishop an unsafe teacher, and therefore ordering "that the said Richard Wilmer, Bishop of the Diocese of Alabama and the Protestant Episco-

pal Clergy of the said diocese, be, and they are hereby, suspended from their functions; and their places of worship be closed, until such time as the said Bishop and Clergy show a sincere return to their allegiance," etc.

The reply which came from the doughty Bishop reminds one of the famous theses which Luther nailed to the door and to the reply of the recent Lutheran clergy to the imperious Hitler.

Such is War, the great Anti-Christ of every age. Yet it was left for the after-war period to sear their souls still deeper.

WORSE THAN WAR

The Carpetbagger came; for Lincoln was dead. Bishop Bratten of the Episcopal Church of Mississippi told me that his father declared the Carpetbag regime a worse hell than the war itself.

Here is something that every Northerner ought to face for the discipline of his own soul. This also the Republican Party ought to read and shed tears of repentance. Why does the South vote the Democratic ticket in its sleep? Because, beside every polling booth stands the ghost of the Carpetbagger. Why is it more difficult for the conqueror to be a Christian than the conquered? The treaty of Versailles is a silent but damning ghost present at every attempt to secure concord in Europe.

The defeated South was put under a military regime and by soldiers who themselves had been embittered by four years of campaigning. It was denied every right, privilege and immunity guaranteed to all the people of our democracy.

Every Northerner may well read and weep for his part in the madness, and we who are not without sin may well hold back the stone of reproach. But back of all this—and perhaps it is the main thing—there were those four or five million of slaves turned loose as citizens to inspire fear!

It was such an atmosphere that awaited the missionaries of the American Missionary Association. These teachers were ostracised from all society. They were never invited to white homes. They were admitted to the white churches but were not invited to return. Their buildings were burned and they themselves were forced to leave. Missionaries to the Africans in Africa were cheered in their church councils but the missionaries to the Africans in Georgia just across the street were so contaminated that a strict quarantine was placed upon them.

All this must forever remain inexcusable by any standards of Christianity or Democracy, but no one can be excused for not understanding it after reading this very startling book.

THE SOUTH OF TODAY

But we must not close the book with the idea that it is a true picture of the South of today. That it does represent an altogether too large number, is true; yet during these years there has grown up a generation who see things so differently that they would probably have been termed "Black Republicans" a generation ago even though they had voted the Democratic ticket.

Such fine Southerners are giving their time and means to the cause of inter-racial understanding. They are putting their feet under the same conference table with Negroes, talking over ways and means of adjustments. You will find Southern women banded together to abolish the disgrace of lynching and declaring that the womanhood of the South does not need to be defended by lawlessness. You will find State Commissioners of Education discussing the Colored School questions with Secretary Brownlee of the American Missionary Association. You will find Southerners serving on the Boards of Trustees of these very schools their fathers despised.

Full justice has by no means come yet to the Negro, but these are the signs of Promise. New Orleans raises a fund of a quarter of a million for the new Dillard University. The Mayor of Athens, Alabama, starts a campaign for Miss Allen and her work in Trinity and defends himself and community by declaring, "We found we had the very best class of Negro citizens in the South and found that it was all due to this school which we have ignored for a half century."

Again we quote the Bishop of Mississippi: "When you came down here, we did not understand you—how could we? We did not believe in you, but you have shown us the way out—the way of education and enlightenment and not of repression."

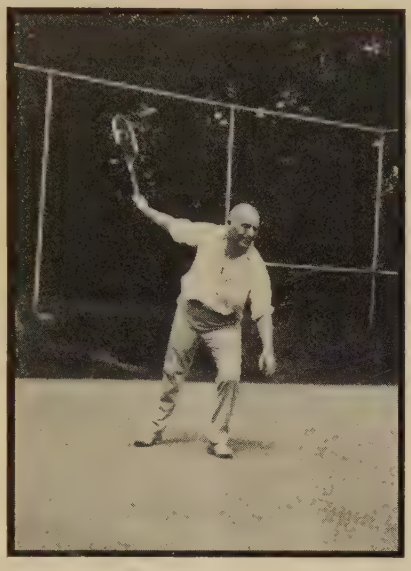
Sometime perhaps Miss Mitchell will write another book telling both North and South of the things which have taken the place of those things that went out "with the wind" when the Four Horsemen of the Apocalypse went Marching through Georgia.

We have tomorrow
Bright before us
Like a flame
Yesterday, a night gone thing
A Sun-down name
And dawn today
Broad arch above the road we came,
We march!

From Hughes' *Dream Keeper and Other Poems*
(Alfred A. Knopf, Inc., New York)

Secretarial Side Lights

The Actuary of the Pension Boards



According to the dictionary (vest pocket size) an actuary is a "computer." The word suggests a cadaverous individual buried under an avalanche of figures.

George A. Huggins does not match this picture. He is generous in all his dimensions, and there is far more humor behind his smile than one would at first suspect. He has an astonishing past, an amazing job, and a family which goes places and does things.

He was born and brought up under the British flag on the island of Nevis, which is one of the Lesser Antilles of the school geographies. His father was a practicing physician, a graduate of the University of Pennsylvania in the class of 1867. His mother came from northern New Jersey, but lived in Virginia for some years before her marriage.

George Huggins attended Bethel Military Academy in Virginia, taught for a year, then went to the University of Pennsylvania from which he graduated. For six years he taught mathematics in the evening school of Drexel Institute, Philadelphia, his specialty, as one might guess, being that subject.

For nine years he worked in the actuarial department of a Philadelphia life insurance company, then in 1911 opened an office as consulting actuary, serving various life insurance companies and organizations.

He has specialized on ministerial pension funds, during the past twenty-five years serving some eighteen denominations; has been the actuary for legislative committees studying pension problems in Massachusetts and Virginia; and has made studies of teachers' pensions for states such as Ohio and Nevada.

Since 1926 he has been the actuary of the pension fund which the Commonwealth of Pennsylvania maintains for its employees; has served the city of Philadelphia in connection with its municipal, police, and firemen's pension funds and sinking fund requirements; the Board of Education of his city in connection with both its budget and sinking fund problems; and has helped set up pension plans for colleges here and abroad as well as industrial pension plans.

Mr. Huggins' connection with our Pension Boards goes back over twenty-five years, since he was advisor to the committee which first studied the whole matter of annuities, and shared in the establishment of both the Original Plan and the Expanded Plan of the Annuity Fund for Congregational Ministers and in the development of the Retirement Fund for Lay Workers. Although living in Philadelphia, he is a familiar figure about the New York office.

Since his contacts are all over the United States, Mr. Huggins does much traveling, and is usually in a hurry. During the past few years he has made twenty-eight trips by plane, covering 14,000 miles in 75 flights and spending near 100 hours in the air. As for hobbies, he has work, family, books and stamps.

George A. Huggins is the father of one daughter and four sons, the youngest of whom is seventeen years old—and spent the summer in one of the Friends Volunteer Work Camps at Cumberland Homesteads, Tennessee, helping to build a community grist mill. His only daughter graduated from Wellesley in June and is studying occupational therapy. One of the boys went on a bicycle tour of Germany with a student group this summer. His second son, a graduate of Pennsylvania and Michigan, is associated with him in his actuarial work.

The American Board Announces

By Harold A. Belcher

THE Treasurer, in announcing the closing of the 127th fiscal year of the Board, wishes to express for the officers of the Board deep appreciation to the 2500 individuals who sent in their gifts during the time of the Summer Appeal. The total amount received was $82,299.14 which is $12,679.35 more than last year. We are glad to report that 44 per cent of the gifts represent either new gifts or increases over the amounts of last year. The generous interest and loyal support of these individual friends of the Board is a source of great encouragement to all concerned with the administration of the work, and particularly to the missionaries on the field.

The year closed without addition to the deficit, and this was made possible through the use of $91,146.00 from the proceeds of property sold on the field, and of special Funds that were made available for this purpose. When the Budget was adopted in the fall of 1935, it was estimated that the sum of $72,320 would be received from the proceeds of sales of property on the field and the use of special funds. It was expected that this would be sufficient to insure the balancing of the budget in this last year of the retrenchment adjustment. Because of the fact that gifts from churches and the income from other sources again showed a decline compared with the previous year, it was necessary to use the larger amount of capital assets. This made possible the balancing of the Budget, but did not provide the payment of $25,000 toward the liquidation of the old debt, which payment has been made for the previous three years, and was planned on at the time the Budget was adopted. As a result the accumulated debt now stands the same as last year—$111,714.03.

A critical situation presents itself as the Board faces the Budget for the new year. Increased income from the churches will be necessary to take the place of the $91,146 that has come from the sale of property and special Funds. These resources are now at an end. Not only is this amount of increased income necessary, but a further amount must be had if the Board is to meet the emergency needs and replacements that are urgent on all of the fields.

At the Mid-winter Meeting of the Commission on Missions in January, the call was issued to the churches for an increase in apportionment giving of $600,000 during the two years 1936 and 1937. This plan was approved by the General Council. Such a plan would

[*Continued on page 484*]

American Board Year Book

For 1937

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An adorable African baby throws kisses to you from the cover of the 1937 Year Book. He will bring a smile to your face on your gloomiest day. Africa is the mission study topic this year.

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Book Chat

Books Received

Missions Tomorrow by Kenneth Scott Latourette, Professor of Missions and Oriental History in Yale University. **Harper and Brothers, New York.** $2.00.

An authoritative review from a Christian viewpoint of the day which is closing, the forces that have made it, and of those that are making the New Day; a judicial statement on the need for Missions in the opening era; and finally, a sound program of Missions for Tomorrow.

To quote the author, the book "begins with a short account of the conditions in which the missionary movement of the past century or more was set, and with a description of the manner in which the enterprise, adjusting itself to these conditions, contributed to the world. Then follows a brief analysis of the factors confronting us in the day we are entering, with the resemblances to and the differences from the era in which Missions have been so effective. After that comes an attempt to answer the questions as to whether Christian Missions are needed in the New Day, and, if so, what features, if any, of the movement as we have known it should be retained, which dropped, which further developed, and what, if anything, should be added. Interspersed through this outline of the steps ahead are indications of the changes now being made."

The book has in mind primarily, not the expert or the professional missionary, but "those who form the mainstay of the churches in the Anglo-Saxon world; mature students, pastors, thougthful laymen and women; particularly those who are wondering whether the missionary enterprise has been a mistake or whether it has a vital place in the world of today and tomorrow."

Across the Years. By Charles Stedman Macfarland. **The Macmillan Company, New York.** $2.75.

An autobiography covering the years 1866 to 1936 inclusive. The Book begins with a picture of nineteenth-century Boston, describes the author's early life in business, the unusual circumstances that led him into the ministry, gives his life at Yale, and discloses the theological education of his day.

To many the most interesting part of the book will prove to be the account of the early beginnings of the Federal Council (of which Dr. Macfarland became the first General Secretary) and of the growth of that powerful and influential body in both the mind and life of the Protestant Churches of America.

Dr. Macfarland's extensive travels, his work during the world war, and after, his studies here and abroad of religious liberty, the relation of church and state, and the Christian movement with reference to social need—these make good reading. The author's characterizations of prominent men at home and abroad are most interesting.

As the publishers say, "his state of mind at seventy, when he completes fifty years of active life, is imparted with refreshing simplicity." The HERALD thanks this friend of world-wide vision, purpose and influence for such an intimate, frank "expression to a mood of retrospection."

Knowing the Bible, by Raymond C. Knox **(The MacMillan Co.,** $2.50). An excellent textbook on which to base a course of study. Chapter summaries and test questions will be found helpful not only to the teacher but to the lay-reader who desires a better knowledge of the Bible.

Why Quit Our Own? by George N. Peek with Samuel Crowther **(D. Van Nostrand Company, New York,** $.50). The title was inspired by a quotation from Washington's Farewell Address and applies to the author's analysis of the present administration in Washington. Mr. Peek gives facts and figures and an intelligent summary of the activities of the administration in the departments of agriculture and foreign trade during the past four years.

Frank Answers to Youth Questions, by F. B. McAllister **(Fleming H. Revell, New York, $1.25).** Here are the questions young men and women are asking today. Questions based on their own personal and intimate problems, answered by a man who knows and understands and has the wisdom to answer in the manner of the day. The author covers such subjects as "High School Moral Problems" and the "Problems of the Modern Business Girl" and later in the book takes up the "Perplexities of the Unemployed" and the "Difficulties of the Newlyweds." There is a chapter devoted to the bewilderments of youthful parents. A book of general appeal to young people, and those who work with them.

The Three Freds, by W. J. W. Roome **(Zondervan Publishing House, Grand Rapids, Mich.,** $.40). Stories of three young missionaries who lost their lives in the course of their service among the wild Indians of Amazonia.

Ethiopia, the Valiant, by W. J. W. Roome **(Zondervan Publishing House, Grand Rapids, Mich.,** $.40). The author presents arguments in behalf of Ethiopia and her Emperor, calling for the interest and support of Christians everywhere.

"Give Me Another Chance," by Allan Knight Chalmers **(Harper & Brothers, N. Y., $1.00)** is the forty-eighth book chosen for Harper's Monthly Pulpit). Ten sermons by the Pastor of the famous Broadway Tabernacle in New York are based on such vitally important themes as the psychology of fear, the attitude of the Church toward failure and the much-discussed problem of present day Missions. The title-sermon offers a thoroughly practical answer to the question in Matthew 18:21, "How oft shall my brother sin against me and I forgive him?" A moving armistice day sermon and a Christmas message of rare beauty are included.

Twelve Negro Americans, by Mary Jenness **(Friendship Press, N. Y., $1.00)**. The author has written in ten appealing chapters brief sketches of a dozen outstanding Negro personalities. She tells of their work in various fields of service far removed from the realm of art and music where the Negro's contribution is best known. Here are twelve Negro men and women with vision and courage serving nobly and well in social work, student work, rural improvement, the church and even in the area of coöperative businesss.

The Soul of Egypt, by Allison Douglas Boutros **(Zondervan Publishing House, $.40)**. An entertaining as well as informative little volume giving a colorful picture of Egyptian life and customs "backstage." The author draws on material gathered in the course of many years spent in Christian work in the land of the Nile.

This, That, and the Other

A Route Map to Florida

Every winter an increasing number of our church people drive south. Practically all of them pass within a few miles of one or more of the institutions which our churches are supporting. Some pause to visit these schools and churches, but more drive on without even knowing what they are missing.

To encourage first-hand personal contacts with the work of our churches the Home Boards have published a Route Map of the Southeast which shows the location of the schools which we support and many of our churches in this area in relation to the automobile roads from New York, Cleveland, Detroit, Chicago and St. Louis to Florida. All the schools of The American Missionary Association are either on paved highways or else readily accessible from them.

On the back of the map there is a directory of points of interest to our constituency in this area with a brief description of each.

These maps may be secured from the Home Boards at 287 Fourth Avenue, New York City or from the offices of the various state conferences. Anyone desiring further information concerning routes or to make more definite contacts with the field workers should write to John R. Scotford, 287 Fourth Avenue, New York City.

In the Drought Belt

Parshall, North Dakota, has had its Vacation Bible School this summer.

Miss Grace Watson and pupils are standing on the steps of the Congregational Church, Rev. John Roberts, pastor.

Mr. Roberts wrote in July: "This is a Missionary Church struggling hard against many obstacles to keep our services going. We are now in the sixth year of lean crops and no crops at all. This year we are completely dried and burnt out. No field or garden yield. Still our folks generally are hoping some day and relying that God has promised to restore the years that the grasshoppers have eaten and the sun has burnt up."

Nebraska's Three Summer Conferences

In Nebraska what used to be one has now become three. For years the high school young peoples' conference on the campus of Doane College at Crete has been conspicuous for both numbers and enthusiasm. This year one of the features was "Father Murphy Day" when the founder of the conference, C. G. Murphy, visited the campus.

For the first time a high school conference was held on the campus of the School of Agriculture at Curtis, for the benefit of the churches in the western portion of the state. The older young peoples' conference at Doane which was started a year ago was continued as a United Older Youth Conference with the Methodist churches coöperating.

During the closing days of the gathering an octette of Negro

singers from a southern school were entertained on the campus, and when somebody had a birthday party in the girls' dormitory everybody went, including the visitors.

The group which discussed economic problems agreed on the following elements of a more Christian system: 1. Decentralization of wealth and a greater equalization of income. 2. A decent living wage for all. 3. Equal educational opportunities for everybody.

Hovhannes Alexanian

The American Academy for Girls in Scutari, Turkey, has sustained a great loss in the sudden death of Mr. Hovhannes Alexanian, since 1894 teacher in the school—first located in Adabazar and assuming the name of that town. He has also been its business manager, and much of the success of the school has been due to his ability, courtesy, and far-sighted wisdom.

Mr. Alexanian was born June 22, 1868 in Adabazar; studied in the Bardizag Boys' High School; taught in the Adabazar Protestant School for Boys; then entered Robert College whence he was graduated in 1894. In 1916 he married Miss Armenie Kavaldjian who, with her husband, has also served the interests of the school.

The Armenian Patriarch sent as his representatives to the funeral one of his bishops with four priests. The Bishop pointed out in his address the unique service Mr. Alexanian had rendered the community and the country: for forty-two years he had devoted his life to the education of the girls of the nation. "I found him," adds Dr. F. D. MacCallum, "in all the publication work I did here in Armenian, a never-failing source of help and inspiration. He will be sorely missed."

Outlasting the Grasshoppers

"But there is generally a fly in the ointment and this time it is a grasshopper. For the past two months it has been the conversation at Ladies Aid, at Banquets, in the vestibule of the church, and I fear a time or so it has crept into the pastor's sermon. And really they are bad. And they enjoy onions. We had a fine patch of onions. The onions may be there yet, but the tops are gone. The beans have disappeared and most everything else. But we are still here, and so is the church." *From a Montana home missionary.*

New Bible Headquarters

As the American Bible Society and the Congregational Mission Boards have much love for each other and have worked together happily for many years, it is quite appropriate that we publish in these columns the great fact that said Society has changed its New York location from Astor Place to the corner of Park Avenue and 57th Street. It purchased last year the six-story building there, has altered it, and is now the sole tenant. The building will be formally dedicated with a series of appropriate gatherings in November.

Naturally it is hoped that visitors from all parts of the world will make a point of calling at the new headquarters of a Society that has done so much for Missions during the past eighty-three years—through the issue of tens of millions of Scriptures printed in sixty-nine languages and in five embossed systems for the blind.

A Quarterly Digest

The "Movement for World Christianity" (which, as our readers know, is the outgrowth of the Laymen's Foreign Missions Inquiry) is about to launch a quarterly publication, the chief function of which will be to interpret world movements, particularly in the field of religion "and other social values." Its Editorial Committee will consist of five members, four of whom are the following: Charles S. Braden, Professor of History and Literature of Religions at Northwestern University; Frederick C. Grant, Dean of the Seabury-Western Theological Seminary (Episcopal); Charles H. Heimsath, Minister, First Baptist Church, Evanston; Laird T. Hites, Professor of Psychology, Central YMCA College, Chicago, and Editor of *Religious Education.* The literary work of preparing the digest will be done by people of professional ability employed for this special purpose. We trust that from time to time THE MISSIONARY HERALD will supply material for the new quarterly.

It's Cold in the Mountains

Edwin E. White writes from Pleasant Hill, Tennessee: "An ever-present need is the clothing of children for school—their one opportunity. Last winter in bitter weather we found pupils attending regularly without a stitch of underwear, with shoes that could not possibly turn the weather. Many others could not attend. Help from friends enabled us to provide clothes and shoes for many; teachers helped us find the neediest cases. This summer we rejoice in a special opportunity. Our home economics worker is helping mothers make good school clothes out of second-hand garments. Now if we can only secure large supplies of used clothing or some money to buy cloth we can do something really constructive about clothing school children."

Armenians in Beirut

The demolishing of the old Armenian barracks in Beirut has obliged several thousand people to move, hence new settlements have sprung up, and in an area where there were only a few hundred a few years ago there are now 14,000, according to Miss Elizabeth Webb. There is only one Protestant pastor among them. His congregation meets Sundays in the court of a school building too small for its 300 children; a badly needed church assembly room is to be built as a second story.

In Bangalore

Here is a home for retired missionaries of the various denominational boards in South India, the American Board's own retired missionary, Eva M. Swift, in charge

Under the Big Mango Tree

On the Carriage Drive

How the Gardener does his Work

The Manor House

Across the Grounds

Retired?

Rev. and Mrs. James H. Dickson, who have retired from active service under the American Board, have settled in Bangalore. Here at once two positions were offered to Mr. Dickson; he accepted one, the treasurership (unpaid) of the British and Foreign Bible Society operating in the Kanarese-speaking area with its population of eleven million. Not only Kanarese Bibles and portions of Scripture, but Chinese, Greek, Hebrew, Latin, Arabic, and many Indian vernacular versions are circulated in this Mysore State.

Another avenue of service is the Religious Book and Tract Society, whose finance and managing committees have claimed some of Mr. Dickson's time, with a probable vacancy in the treasurership to be taken over. This circulates literature directly Christian or permeated with Christian ideals.

Mr. Dickson was made one of the six elders of the Scotch Kirk he joined in Bangalore. They, with the minister, constitute the Kirk Session which governs the church. Visiting the sick and the members of the church is part of the work expected. Mrs. Dickson is a member of the choir, of the Women's Guild, and is a visitor to look after the efficiency of the school maintained by the church for poor Anglo-Indian children. They are so underfed that a noon meal is given them daily. At

Christmas a suit for every boy and a dress for every girl are provided. There are carpentry and blacksmithing departments in the school, and a domestic science room has been recently added, the Government giving a three-quarters grant. This class has an especially hard time in India. It will be seen that the Dicksons have a fine chance to use the missionary experience of thirty-five years.

Kagawa's Trail

We learn through the Foreign Missions Conference of North America that, as a result of Kagawa's recent work in America, a Christian Coöperative Fellowship has been formed.

This C.C.F.N.A. has as its purpose the stimulating "of an awareness of and commitment to the cooperative way of life as essential to genuine Christian living." It is believed that such commitment should result in the spread of the coöperative idea and in its incarnation in the strengthening and multiplication of economic coöperatives which Kagawa has characterized as "the love principle of Christianity in economic action."

The committee has gotten out a pamphlet entitled *Kagawa in Lincoln's Land*—a log of Kagawa's journey in America, stories of his life and family and his major messages delivered. This may be secured for thirty cents per copy at the temporary office of the Fellowship, 285 Schermerhorn Street, Brooklyn, New York.

As another result of Kagawa's visit there has been a spontaneous formation of many groups of church people meeting for many weeks for prayer and study and cooperative activity. A prayer leaflet has resulted, entitled *Discovery*. Copies of this are available at five cents per copy at the same office.

Personals

Tougaloo's Oldest

George Washington Donald—"Judge," as the boys call him—has worked for fifty years at odd jobs about the campus of Tougaloo College. He was born 76 years ago as one of nine children of slave parents. At the age of twenty-five he matriculated in Tougaloo University (as it was then known) as a third grade pupil, paying most of his expenses by working. When he reached the tenth grade his parents died, leaving a sister who has always been dependent upon him. He secured a position as general assistant on the campus, working at such trades as carpentry, plumbing, painting and

[*Continued on page 485*]

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[*Continued from page 478*]

give to the Board an increased income of $66,000 during the first year and $133,000 during the second year. The question of carrying forward or further reducing the program of the Board's work will be answered by the extent to which the churches successfully carry out this advance program.

The comparative statement of receipts is given below:

	1934–35	1935–36
Churches	$468,709.38	$436,678.42
Individuals	113,737.82	105,009.02
Legacies & Matured Cond'l Gifts	235,212.66	214,501.08
Income Gen'l Permanent Fund	34,428.19	31,954.34
Miscellaneous Income	174,199.78	156,851.59
Property Sales	76,071.52	56,281.69
Use of Funds	21,477.07	34,864.21
	$1,123,836.43	$1,036,140.35

Foreign Missions Study Topic

AFRICA

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These new stories of younger leaders of today are of interest to older and younger readers both. Cloth $1.00; paper 60 cents.

African Bridge Builders edited by William C. Bell

Stories of folklore, daily life and heroes of Africa with background material. Prepared for Intermediates, but interesting to older groups also. Cloth $1.00; paper 60 cents.

The Land and Life of Africa by Margaret Wrong

Leaders of all age groups will find this background book interesting and helpful. Cloth 75 cents; paper 50 cents.

Fun and Festival from Africa by Catherine M. Balm

Here are games, stories, proverbs, refreshments and other suggestions for parties and special programs. Paper 25 cents.

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Order of the American Board
14 Beacon Street, Boston, Mass.

[*Continued from page 483*]

tinsmithing. Through all the years he has continued as both a bachelor and a character unique and beloved.

Rev. Henry H. Riggs, American Board missionary of Beirut, Syria, is to be for a period of three years Executive Secretary of the Near East Council; he has been in the past its Chairman. The Council, he believes, is of all missionary groupings, the one body responsible for bringing about *united* effort in two tasks of world-wide significance: the Christian approach to Islam; the rekindling of missionary spirit and power in the Oriental Churches. He feels there is great need of bringing into mutual understanding and harmony the efforts of the various missionary societies at work in that part of the world. He hopes, however, to give half of his time to his former work in Syria, keeping in sympathetic touch with Armenian leaders.

In Memoriam

Mrs. Harley H. Gill

Mrs. Harley H. Gill, wife of the superintendent of the Northern California Conference, died on Saturday, August 15, at her home in Berkeley, California. On the following Wednesday a memorial service was held at Plymouth Church, Oakland, where the Gill family for the past seven years have been members. Mrs. Gill's immediate family — husband, mother, four sons and daughter—were together that day and a great number of friends came from near and distant places to bring their sympathy and to make record of their own keenly felt loss.

In a number of parishes where Dr. Gill has served as pastor, notably in Stockton and Sacramento, Mrs. Gill has left in the hearts of hundreds of people the memory of an understanding and sympathetic spirit. That was her great gift to the people among whom she moved, she understood and she cared.

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When Dr. Gill became superintendent Mrs. Gill soon found wider scope for her service. She became secretary of the Prayer Guild of the Women's Federation. This was to her no empty title. It was an opportunity to invest her talent. She studied devotional literature and created it. She led prayer services for the women of her own church, for the Federation and for Associational groups. She taught other women to lead similar meetings. She prepared devotional services which were used by many. She enlisted the help of her friends in preparing a series of such services which has been printed and widely distributed. In all this work she obscured herself so completely that not even her own pastor was aware of much she did. She did not pray or serve humanity "at the corners of the wider streets." She taught people to pray. To teach anything beautiful to anyone is a marvelous thing, but to lead people intimately to the heart of God, that is service whose value is past all telling.

Not many people can live as much in as few years as did Mrs. Gill. She lived and worked hard until the time came, then "made brief business of dying," and left to multitudes of people a lovely memory and a new assurance that one can make it worth while to live.

T. T. Giffen

Mrs. Robert Coit Chapin

Mrs. Robert Coit Chapin of Beloit, Wisconsin, member of the Prudential Committee of the American Board, and an outstanding figure in the World Fellowship work of the Congregational Christian churches in America, died at her home Saturday night, July 4.

Funeral services were conducted at the home the following Tuesday afternoon by Rev. E. E. Voelkel of Beloit and Rev. W. A. Rowell of Hinsdale, Illinois, a former pastor of the Beloit First Church.

As Winogene Grabill, Mrs. Chapin was born at Newtonia, Missouri, in 1870. During her childhood the family moved to Springfield, Missouri, to be near Drury College, from which she graduated and where she received her M.A. degree. After graduate study at Bryn Mawr and at Oxford University, she taught at Drury, Carleton and Beloit. She was married in 1907 to Professor Robert Coit Chapin, of Beloit, whom she, as a student, had first met while he was a young professor at Drury.

During her thirty years of residence in Beloit, Mrs. Chapin was active and beloved in many circles. Her services to the college, and especially to the First Congregational church, were numerous and devoted. She was a member of the East End Club for many years and was several times its president.

Outstanding among her services to her church was her work as president of the World Fellowship Council of Wisconsin women during the six difficult years of its beginnings. Under her leadership the organization established standards of achievement which placed Wisconsin very high among the states in Fellowship work.

During her several terms as member of the Prudential Committee she proved herself a highly intelligent administrator of sound judgment and of an undefeatable faith.

Close surviving relatives of Mrs. Chapin are her brothers, Lee R. Grabill, of Washington, D. C., and Ethelbert Warren Grabill, of Los Angeles, and her sister-in-law, Miss Ellen F. Chapin, of Beloit.

Her sister, Miss Ada Ellis Grabill of Beloit, died suddenly on Thursday, July 23, the cause of her death apparently being the shock of Mrs. Chapin's going and also the intense heat that prevailed in Wisconsin at the time. Miss Grabill at one time served on the staff of Ginling College, Nanking, China, and was also on the faculty of Berea College in Kentucky. Like her sister, she was a woman of large vision and sacrificing devotion.

Mary Ellen Clarke

Connected with the Education Society for nearly four decades (1893–1932), Miss Clarke at times *was* the Society, the only staff member at headquarters. Secretaries came and went: she remained; and across the warp of her continuous attention to detail, her knowledge, loyalty, and devotion, the shuttle of changing administrations wove the enduring fabric of the organization.

"Tell me about Miss Clarke in your office. She writes wonderful letters; through them I feel I know her." This was a request Stella M. Jordan often encountered in her travels around the country. An unusual combination: the ability to write wonderful letters and the mathematical ability that made her a competent bookkeeper and assistant treasurer, and an efficient business woman. The letters were but the expression of her deep interest in the denominational colleges and academies, her personal friendships with many of their teachers and presidents, who held her in high esteem. Probably her sympathy and understanding were the greater, because she herself had been a teacher—in Chadron Academy, Chadron, Nebraska, before entering upon office work in Boston.

A direct descendent of Thomas Hooker, Miss Clarke belonged to a fine old Connecticut family. She was a charter member of the Woman's Missionary Society of the Milford Church, and but a short time before her death on July 7 journeyed to Connecticut from her Boston home to attend a reception to the few remaining charter members.

Possessing a staunch New England conscience; generous—contributing to many charities and needy individuals; helpful—seeking for herself only the opportunity to serve; selfless—living in the lives of her friends, rejoicing in their achievements; cheery, optimistic; her passing has left many a life the poorer.

The Chronicle

Appointment

August 25. Miss Gladys G. Perry of Adams, Nebraska, re-engaged for a term of three years as a teacher in the American Girls' School, Merzifoun, Turkey.

* * *

Furloughs Authorized

June 30. Miss Edna Lowrey of South China, beginning after July 1, 1937.

July 14. Miss Marion E. Kane, Rev. and Mrs. Leeds Gulick, Rev. and Mrs. W. P. Woodard of the Japan Mission, beginning on or after July 1, 1937.

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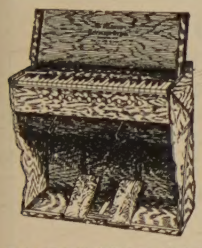

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July 14. Rev. and Mrs. R. E. Chandler, Rev. and Mrs. H. S. Matthews, Miss Alice E. Murphy, Miss Valley Nelson of the North China Mission, beginning on or after July 1, 1937.

July 14. Mr. A. C. Grimes of the North China Mission, a six-months furlough sometime in 1937.

July 14. Rev. and Mrs. Walter C. Tong of the Philippines Mission, beginning in the summer or fall of 1937.

July 14. Rev. and Mrs. Frank J. Woodward of the Philippines Mission, beginning sometime in 1937.

August 11. Miss Laura D. Ward of the Foochow Mission, beginning after July 1, 1937.

* * *

SAILED FOR THE FIELD

August 8. From Boston, Mr. and Mrs. G. Ross Thomas, Miss Katharine Mix, returning to the Marathi Mission.

August 8. From Vancouver, Miss Hazel F. Bailey, returning to the North China Mission.

August 15. From Seattle, Mrs. Arthur G. Robinson, Mrs. Gertrude C. Pye, Rev. and Mrs. Charles A. Stanley, returning to the North China Mission; Miss Lucy B. Lanktree, Dr. Charles L. Gillette, returning to the Foochow Mission; Miss Angie Crew, returning to the Japan Mission.

August 17. From Los Angeles, Rev. and Mrs. George M. Newell, returning to the Foochow Mission.

August 17. From Los Angeles, Mrs. Adella Langill, joining the staff of Kobe College, Kobe, Japan.

August 25. From New York, Rev. and Mrs. Charles T. Riggs, Miss Dora F. Shank, returning to the Near East Mission; Mr. Lee S. Riley, joining the staff of Anatolia College, Saloniki, Greece.

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August 28. From San Francisco, Miss E. Loleta Wood, returning to the Marathi Mission.

August 29. From Seattle, Rev. and Mrs. Floyd L. Roberts, returning to the Japan Mission; Rev. Philip D. Dutton, returning to the North China Mission.

September 1. From New York, Rev. and Mrs. Henry H. Riggs, returning to the Near East Mission.

* * *

ARRIVALS FROM THE FIELD

July 8. In Seattle, Mr. and Mrs. Myron S. Burton of Fenchow, North China.

August 7. In New York, Rev. and Mrs. Lyman V. Cady of Tsinanfu, North China.

August 20. In New York, Rev. and Mrs. Hugh W. Hubbard of Paotingfu, North China.

August 21. In New York, Miss Josie E. Horn of Fenchow, North China.

August 23. In Boston, Mr. and Mrs. Arthur J. Orner of Mt. Silinda, Rhodesia, East Africa.

August 26. In New York, Miss Ilse C. Pohl of Talas, Turkey.

August 27. In New York, Mr. and Mrs. Harold W. Hackett of Kobe, Japan.

* * *

BIRTH

September 2. At Newton, Mass., a daughter, Joan Margaret, to Rev. and Mrs. Loy L. Long of the Marathi Mission, India.

* * *

DEATH

July 7. In Boston, Miss Mary Ellen Clarke, connected with the Congregational Education Society 1893–1932.

August 15. In Berkeley, California, Mrs. Harley H. Gill, wife of the Superintendent of the Northern California Conference.

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